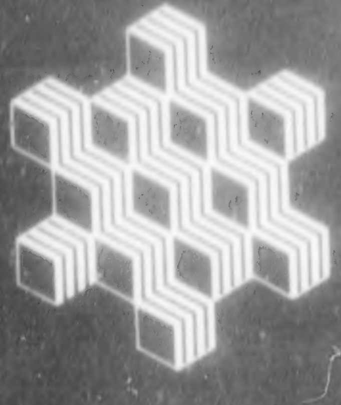
[illegible]

Curriculum Guide



SECONDARY SCHOOL

CATHOLIC RELIGIOUS AND MORAL INSTRUCTION

SECONDARY TWO — PART ONE: CONTENT DEVELOPMENT

Québec

Niveau(x) d'enseignement: 4 Numéro EDUQ : 6870738
Centre d'intérêt: 720

Catholic religious and moral instruction : secondary two. 1, Content development / Direction de l'enseignement catholique. -- [Québec] : Ministère de l'éducation, c1986.

185 p. en pag. multiple ; 28 cm. -- (Curriculum guide / Direction de l'enseignement catholique du Québec)

Code: 32-3105A ; 8586-035. Bibliogr. à la fin du v.

ISBN 2-550-08636-8

Vedette(s)-secondaire(s): Québec (Province) Direction de l'enseignement catholique

---

Descripteur(s): Guide pédagogique * Enseignement moral * Enseignement religieux * Ecole catholique * Ecole anglaise * Secondaire (Ordre d'enseignement)

Le guide pédagogique, première partie, appelée "Développement du contenu" entend fournir aux enseignants une banque d'informations ou une banque de données qui clarifie et enrichit les éléments de contenu du programme d'études de secondaire. Le guide est une aide de base qui peut être utilisée directement pour réaliser les objectifs obligatoires du programme. Il est destiné à compenser le manque de temps et de ressources disponibles pour les enseignants qui font des recherches pour préparer la partie obligatoire du programme. Les enseignants peuvent tirer de ce guide ce qui est nécessaire pour organiser leur enseignement. Le guide est donc une source de données bibliques, théologiques, exégétiques et psychologiques où les enseignants peuvent puiser pour organiser leur enseignement et orienter l'apprentissage des élèves. La matière présentée dans le guide est répartie selon les quatre modules du programme de secondaire. Une bibliographie sélective annotée complète le document.

Type de document: d

EDUQ
8870738

Curriculum Guide

SECONDARY SCHOOL

CATHOLIC RELIGIOUS AND MORAL INSTRUCTION

SECONDARY TWO —
PART ONE: CONTENT DEVELOPMENT

Direction de l'enseignement catholique

This document is a translation of *Guide pédagogique, Enseignement moral et religieux catholique, Deuxième année de secondaire, Fascicule 1: Développement de contenu.* Ministère de l'Éducation, 1984.

Scripture texts are from *The Jerusalem Bible* and used by permission of Darton, Longman and Todd, Ltd. © 1966, 1967, 1968 by Darton, Longman and Todd, Ltd., London, England, and Doubleday and Company, Inc., New York, New York.

Citations from *New Testament Essays* by Raymond E. Brown. Copyright © 1968 by Doubleday and Company, Inc., New York, New York.

Citations from *Dictionary of The New Testament* by Xavier Léon-Dufour. Copyright © 1980 by Harper and Row Publishers, Inc., New York, New York.

Citations from *A Christological Catechism: New Testament Answers* by Joseph A. Fitzmeyer, © 1982; *What They Are Saying About Jesus* by G. O'Collins, © 1983; *Interpreting Jesus* by G. O'Collins, © 1983; *Reading the New Testament: An Introduction* by Pheme Perkins, © 1978: Copyright © by Paulist Press, Mahwah, New Jersey. Reprinted by permission of the publisher.

Citations from *An Introduction to Christian Faith* by Walter Kasper. Copyright © 1980 by Search Press, Kent, England.

Citation from *Dimensions of Moral Education* by Robert E. Carter. Copyright © 1984 by University of Toronto Press, Downsview, Ontario. Reprinted by permission of the publisher.

Citation from *Webster's Third New International Dictionary.* Copyright © 1981 by Merriam-Webster Inc., Springfield, Massachusetts. Reprinted by permission of the publisher.

Approved by the Comité catholique
of the Conseil supérieur de l'éducation
February 3 and 4, 1984

© Gouvernement du Québec
Ministère de l'Éducation, 1986

ISBN 2-550-08636-8

Legal Deposit — Second Quarter 1986
Bibliothèque nationale du Québec

TABLE OF CONTENTS

Page

Table of Contents
Acknowledgements I
Preface III
Description of the Religious and Moral Instruction Course for Secondary Two VII

Module One 1.1
  General Objectives of Module One 1.3
  Index of Content Development 1.4

Module Two 2.1
  General Objectives of Module Two 2.3
  Index of Content Development 2.4

Module Three 3.1
  General Objectives of Module Three 3.3
  Index of Content Development 3.4

Module Four 4.1
  General Objectives of Module Four 4.3
  Index of Content Development 4.4

Annotated Bibliography 5.1

ACKNOWLEDGEMENTS

The following collaborated on producing this guide and the curriculum for secondary two:

Mireille Dubuc,*teacher and student life coordinator,*
Collège français, Montréal.

Raymonde Milot, *Christian education consultant,*
Commission scolaire Les Ecores.

Brigitte Côté, *teacher,*
Commission scolaire régionale Orléans.

Diane Harrison, *teacher,*
Commission scolaire régionale Orléans.

Irène Paquette, *teacher and diocesan coordinator,*
Collège Notre-Dame-de-l'Assomption, Nicolet.

Normand Prévost, *pedagogical consultant,*
Commission scolaire de Châteauguay.

Robert Poirier, *teacher,*
Collège Durocher, St. Lambert.

Jeannette Girard, *Christian education consultant,*
Commission scolaire régionale de la Baie des Chaleurs.

Marcel Samson, *Christian education respondent,*
Région du Bas St-Laurent, Gaspésie.

Pierre-René Côté, *professor of exegesis,*
Université Laval.

Paul-Emile Vachon, *s.m., mariologist,*
Services diocésains de Québec.

André Couture, *professor of the history of religions,*
Université Laval.

Paul Tremblay, *instructor,*
Université du Québec à Chicoutimi.

We would like to especially thank these people. We would also like to thank the members of the advisory committees, the library staff who assisted in the research and the special readers.

Their valuable collaboration made it possible to create a teaching guide which we believe will be useful to teachers responsible for Catholic religious and moral instruction in secondary two.

This document was translated into English by Betty Howell.

La Direction de l'enseignement
catholique

Micheline Lavallée

Micheline Lavallée
Director

PREFACE

WHAT IS THE PURPOSE OF "CONTENT DEVELOPMENT"?

The Curriculum Guide, Part One, called **Content Development**, is intended to provide teachers with a BANK OF INFORMATION or DATA BASE that clarifies and enriches the content elements in the program of studies for secondary two.

Content Development is a BASIC AID that can be used immediately in achieving the compulsory objectives of the program. It is designed to help compensate for the lack of time and resources available to many teachers to do the research necessary to prepare the compulsory content of the curriculum. Teachers are thus able to draw from the **Content Development** in organizing the content of their teaching.

THE BENEFITS OF "CONTENT DEVELOPMENT"

This aid offers a number of benefits:

- It provides content development whose elements have been:
  - selected
  - classified
  - structured and
  - directly related to each of the compulsory objectives of the curriculum.
- It provides content development which has been subject to theological and exegetical scrutiny by specialists in the field.
- It provides content development which is both:
  - based on the fixed portion of the Church's teachings and
  - open to the research underway within the Church.
- It also provides content development in the psychological and sociological sequence required to:
  - achieve goals dealing more directly with the pupil's experience and
  - achieve the affective goals.
- It provides content development that:
  - gives the Word of God the position it deserves in Catholic religious and moral instruction;

- **quotes the Bible texts** that best speak to pupils of this age and shows the biblical foundation of the facts and practices of Christian faith;
- offers the minimum explanation required to interpret the Bible texts quoted.

- It provides content development that:
  - by its physical presentation, allows the organization of its elements to be easily grasped and
  - in terms of expression, is adapted to contemporary language.

THE INFORMATIVE NATURE OF "CONTENT DEVELOPMENT"

Like any curriculum guide, one devoted to content development is an official publication of the Ministère de l'Éducation but it is **INFORMATIVE** in nature.

It is intended to assist teachers, by providing a valuable source of biblical, theological, exegetical and psychological data from which teachers may draw to organize their teaching and orient the learning of their pupils.

It is therefore the responsibility of the teachers to weigh these developments, taking into account the levels of progress of their various groups of pupils and the goals of the program. With some groups, it will be possible to go deeper into study and reflection, while others will probably require staying close to the "acceptable" minimum to achieve the learning objectives.

There are a number of ways of making use of the content that underlies an objective. The material can be presented in a way which is perceivable in varying degrees by the mind and the heart. It can be more or less consistent, credible or obvious.

Depending on the pupils' needs, their level of progress, their personal interests, the interests of the teachers, the time available, and the forms of teaching adopted, a selection will have to be made. What counts is that the pupils achieve the terminal objective being pursued.

THE BASIC SELECTION CRITERION is to choose what will assist in achieving the terminal objective. The level of the pupils, the particular skills of the teacher, **the art of selecting learning methods which make the best use of time** while respecting the pupils' rate of learning are other factors which can assist teachers in using the materials provided for **Content Development.**

What selection is made is ultimately a creative act by the teachers, as part of their pedagogical approach to their pupils.

"CONTENT DEVELOPMENT": A TOOL

It is up to the individual teachers to make use of **Content Development** as they see fit, to ensure that the "objects of study" proposed by the program provide respectful treatment of the revealed facts and the right of the pupils to serious and progressive understanding of their faith and life as believers.

Content Development is a tool made available to teachers. Like any tool, the art of using it has to be learned.

This curriculum guide has two companion volumes: the course of studies, entitled *Catholic Religious Instruction, Secondary Two* (32-3104A) and the *Curriculum Guide, Part Two: Suggested Strategies (32-3117A)*. *A Guide to Evaluation in Class* will be published in English during the 1985-1986 academic year (16-7221 17A).

DESCRIPTION OF THE RELIGIOUS AND MORAL INSTRUCTION COURSE FOR SECONDARY TWO

Overall Objectives of the Course

The Secondary Two Catholic Religious and Moral Instruction Course is centered around two overall objectives. One is cognitive and the other is affective. The **cognitive objective** which supports the affective objective reads as follows:

IN THE LIGHT OF THE GOSPEL, TO DISCOVER THROUGH
FOUR UNIVERSAL HUMAN EXPERIENCES
(announcement of news, existence as a person,
hope, personal relationships)
THAT THE LIVING GOD, IN JESUS CHRIST,
IS SOURCE OF HAPPINESS

This cognitive objective:

. states the specific reference to Revelation:
"in the light of the Gospel";

. enumerates the human experiences that will be explored:
"announcement of news, existence as a person, hope, personal relationships";

. underlines one of the characteristics of these experiences:
"universal human experiences";

. points to the type of reflection required:
"discover";

. specifies the object of the intellectual activity:
"to discover that the living God, in Jesus Christ, is source of happiness".

The **affective objective** supported by the cognitive objective reads as follows:

IN JESUS CHRIST,
TO BECOME GRADUALLY RESPONSIBLE
FOR PERSONAL HAPPINESS

This affective objective:

. specifies the primary and living source wherein Christian and human actions take root:
"in Jesus Christ";

. recalls the fundamental yearning and vocation of each person:
"happiness";

- articulates the moral formation proposed to the pupil and the role of the pupil called in a human and Christian vocation toward happiness:
  "to become... responsible";

- specifies what the pupil is invited to gradually take responsibility for:
  "happiness";

- points out the characteristic of every human and Christian journey:
  "gradually".

The general objectives of the modules should, on the whole, account for the two overall objectives of the course. Each module has a commentary that clarifies the general objectives.

Overall Theme and General Themes of the Course

The choice of the overall theme of the course issues from the two overall objectives. It is formulated as follows:

HAPPINESS OF THE YOUNG PERSON
FOUNDED IN THE LIVING GOD
REVEALED IN JESUS CHRIST

The overall theme brings to the foreground the central preoccupation of the course:
"the young person's happiness"
and the foundation of this happiness:
"the Living God revealed in Jesus Christ."

The four general themes seek to make the overall objective of the course more concrete.

Module 1:	Openness to the Gospel texts as Good News revealed by Jesus Christ, Word of the Living God.
Module 2:	Persons redeemed by the Incarnation of Jesus Christ, Son of the Living God, build up universal fellowship.
Module 3:	Hope for the Kingdom experienced through everyday hope lived in Jesus Christ, prophet of the Living God.
Module 4:	Acceptance of persons raised to their full dignity by the death-resurrection of Jesus Christ, Lord of the universe in the glory of the Living God.

Consistency in the Presentation of Themes

There is a certain consistency in the way the themes of each module are presented:

1. The lived-experience explored opens up to a particular aspect within the mystery of the life of Jesus and takes on a new dimension.
2. Each module focuses on a particular image of Jesus Christ as revealed in the life of Jesus.
3. An attitude, corresponding to the lived-experience and to the image of Jesus explored, is proposed as promoting growth in both human and Christian dimensions.

EXPERIENCE EXPLORED		**IMAGE OF JESUS CHRIST**	**HUMAN AND CHRISTIAN ATTITUDE**
Human Experience	Biblical Experience		
MODULE 1 Announcement of the News	The Good News Revealed by Jesus Christ	**MODULE 1** Word of the Living God	**MODULE 1** Openness
MODULE 2 Existence as Personal	Incarnation	**MODULE 2** Son of the Living God	**MODULE 2** Universal Fellowship
MODULE 3 Human Hopes	Kingdom of God	**MODULE 3** Prophet of the Living God	**MODULE 3** Hope
MODULE 4 Personal Relationships	Death-Resurrection of Jesus	**MODULE 4** Lord of the Universe in the Glory of the Living God	**MODULE 4** Acceptance

MODULE ONE

GENERAL OBJECTIVES OF MODULE ONE

Module 1 has six general objectives. They are as follows:

GENERAL AFFECTIVE OBJECTIVES

- TO ACCEPT TO OPEN ONESELF TO JESUS, WORD OF THE LIVING GOD.
- TO OPEN ONESELF TO THE IMPORTANCE OF READING THE BIBLE IN ORDER TO LIVE THE GOOD NEWS REVEALED BY JESUS CHRIST, WORD OF THE LIVING GOD (ATTITUDE OF OPENNESS).

GENERAL COGNITIVE OBJECTIVES

- TO ANALYSE THE MAIN CONSTITUTIVE ELEMENTS OF THE GOOD NEWS REVEALED BY JESUS CHRIST IN EACH OF THE FOUR GOSPELS.
- TO DISCOVER THAT THE GOOD NEWS REVEALED BY JESUS CHRIST IS AN EVENT FIRST RELATED ORALLY BY WITNESSES AND THEN RECORDED IN THE GOSPELS.
- TO DISCOVER THAT THE HISTORY OF ISRAEL RELATED IN THE OLD TESTAMENT IS THE HISTORY OF A PROMISE: THAT OF THE GOOD NEWS REVEALED BY JESUS CHRIST, WORD OF THE LIVING GOD.
- TO UNDERSTAND THE CHURCH'S RESPONSIBILITY CONCERNING THE GOOD NEWS REVEALED BY JESUS CHRIST AND RECORDED IN THE BIBLE.

INDEX OF CONTENT DEVELOPMENT
MODULE ONE

TERMINAL OBJECTIVE	TOPIC	PAGE
1.1	Main components constituting an item of news	1.5
1.2 - 1.3	The Gospel of Saint Matthew: structure and content	1.8
1.4 - 1.5	The Gospel of Saint Mark: structure and content	1.17
1.6 - 1.7	The Gospel of Saint Luke: structure and content	1.24
1.8 - 1.9	The Gospel of Saint John: structure and content	1.30
1.10	Constants in the four gospels	1.37
1.11	The drafting of the written gospels beginning with the oral tradition	1.39
1.12	Literary forms used by the authors of the gospels	1.42
1.13	History of Israel	1.44
1.14	Promise of the Good News in the Old Testament	1.49
1.15 - 1.16	The Church's responsibility in transmitting the revealed message	1.51
1.17	Jesus, Word of the Living God	1.53
1.18 - 1.22	Openness, interest in reading the Bible	1.54

Terminal Objective 1.1:

To explain the constitutive elements of "news" that can be a source of happiness or source of sorrow. (2.00 Comprehension)

1.1.1 *To give examples of news I have heard announced by the mass media, friends, parents.**

Examples of news:
- vacation,
- good grade in a test,
- return of a friend,
- permission to go somewhere with friends,
- detention after school,
- arrest of young people for shoplifting,
- car accident.

1.1.2 *To define what is news in my own words.*

Definition of the word "NEWS":
- the announcement of a happy or sad event, the report of something that has happened, the report of a fact that results in a change.

1.1.3 *To identify the main components of news that have to be considered for the news to be understood.*

Main characteristics of a piece of news:
- essential content expressed in terms of change,
- general nature (good or bad),
- recipients,
- effects on recipients (individually or as a group),
- truthfulness based on the following criteria:
  . credibility of author
  . value of the sources
  . date and place of writing
  . language used by author
  . official recognition
- means of communication,
- impact on the Church, people of God and community of believers.

* The sub-units of content are headed by *intermediate objectives.* The order followed by the terminal objectives is found in the third flow chart of each module in the Course of Studies, Catholic Religious Instruction, Secondary Two (32-3104A).

1.1.4 *To identify the essential content of news.*

Essential content of a piece of news expressed in terms of change:
- subject of news: change occurred,
- main idea (reported fact, event that expresses a change).

1.1.5 *To give the general nature of news.*

General nature of news:
good: i.e.
- . source of happiness for oneself and others,
- . answer to an expectation,
- . source of hope.

OR

bad: i.e.
- . source of unhappiness for oneself and others,
- . source of disappointment,
- . source of discouragement.

1.1.6 *To identify whom the news is intended for.*

Recipients of news, those for whom it is intended:
- number of people concerned (individual(s) or group(s)),
- age (child, teenager or adult),
- sex (man or woman),
- origin (country, province, city in which recipients live),
- language spoken, customs, culture,
- occupation (student, worker, etc.).

1.1.7 *To describe the effects news can have on an individual or a group.*

Possible impact of a piece of news on an individual or a group:
- inform, introduce other realities,
- arouse curiosity,
- confirm or deny something,
- provoke emotional reactions,
  examples: please, satisfy, content,
  disturb, concern, trouble,
  console, comfort, encourage,
  question, challenge,
  hurt, cause pain,
  revolt, offend, upset,
  leave indifferent, not affect at all,
  overwhelm, motivate,
- trigger individual or group actions.

1.1.8 *To list the criteria to be considered when checking the truthfulness of news.*

Criteria for the truthfulness of news:
- credibility of author (person reporting the news), his or her reputation,
- value of sources of information,
- date and place of writing,
- language used by author,
- official recognition by a competent authority (e.g. doctor, teacher, school principal, government official, Church authority).

1.1.9 *To list the ways that news can be communicated.*

Means of communicating news:
examples:
- oral communication,
- written communication (newspapers, magazines, books...),
- audio-visual communication (television, cinema),
- expressive arts (pantomime, comic strips...).

1.1.10 *To list the criteria for checking the impact (repercussion) of news.*

Criteria for checking the impact (repercussion) of a piece of news:
- number of people affected by the news,
- number of people informed of the news,
- number of witnesses who take up and distribute the news in various available forms,
- number of people who react to the news,
- intensity and length of reactions to the news,
- consequences of the news: actions undertaken, decisions made, changes in attitudes, behavior of individuals and groups,
- duration of consequences of news,
- consequences for the happiness of individuals and groups.

Terminal Objective 1.2:

To demonstrate the skills necessary to consult the Gospel of Saint Matthew which relates the Good News revealed by Jesus Christ. (3.00 Application)

1.2.1 *To define the word gospel.*

Definition of the word "gospel":
- Origin: "gospel" existed in Greek long before our evangelists were writing (*Euaggelion*; *eu*: "well" and *aggello*: "messenger").
- Technical meaning: this word means "news" that is very big and very important. For example, the solemn announcement of a military victory or a royal birth; in the case of Christ, the news is his victory over death, sin and evil.
- Remarks:
  - . Speaking of the Good News revealed by Jesus Christ is to be at the core of the kerygma.
  - . A gospel, the good news, must be proclaimed so that all who hear it can rejoice and live it.
  - . To celebrate the Word of God assumes that it is known and understood. As a result, the study of the gospels is very important for the liturgy; it is the best form of initiation into the celebration of the Word.

1.2.2 *To place the text of the Gospel of St. Matthew in the Bible.*

The Gospel according to Saint Matthew, a book of the Bible:
- first book of the New Testament,
- preceded by the last book of the Old Testament, Malachi,
- followed by the Gospel according to Saint Mark.

NOTE: The Bible consists of the books of the Old and New Testaments. So, the Bible is more than just a book. It is a library, containing 73 books that were written over a thousand-year period. The Old Testament contains 46 books and the New Testament 27. The Bible is "the adventure of a people in search of the passion of God."

1.2.3 *To identify the headings and subheadings in the Gospel according to Saint Matthew which point out the structure of the text of chapters 1 to 7 (Jerusalem Bible edition)*.*

Structure of the text of the Gospel according to St. Matthew (headings and subheadings from Jerusalem Bible edition):

- The Birth and Infancy of Jesus
  . The ancestry of Jesus
  . The virginal conception of Christ
  . The visit of the Magi
  . The flight into Egypt; the massacre of the Innocents
  . From Egypt to Nazareth
- The Kingdom of Heaven Proclaimed
  A. Narrative Section
    . The preaching of John the Baptist
    . Jesus is baptized
    . Temptation in the wilderness
    . Return to Galilee
    . The first four disciples are called
    . Jesus preaches and heals the sick
  B. The Evangelical Discourse
    . The Beatitudes
    . Salt of the earth and light of the world
    . The fulfillment of the Law
    . The new standard higher than the old
    . Almsgiving in secret
    . Prayer in secret
    . How to pray. The Lord's Prayer
    . Fasting in secret
    . True treasures
    . The eye, the lamp of the body
    . God and money
    . Trust in providence
    . Do not judge
    . Do not profane sacred things
    . Effective prayer
    . The golden rule
    . The two ways
    . False prophets
    . The true disciple
    . The amazement of the crowds.

* For punctuation this guide follows the Reader's Edition of *The Jerusalem Bible* (1968). Full notes are given in the Standard Edition (1966).

1.2.4 *To explain how the chapters and verses which facilitate reference to the Bible text are indicated.*

Method of indicating chapters and verses in the Bible:

- chapter: number preceding a paragraph and including several paragraphs;
- verse: small number inside the text.

1.2.5 *To find the following references in the text of the Gospel according to St. Matthew and write them:*

- *Matthew, chapter 6, verses 9 to 13;*
- *Matthew, chapter 8, verses 14 and 15;*
- *Matthew, chapter 18, verses 1 to 4.*

Identification of a few references in the text of the Gospel according to St. Matthew:

- Matthew, chapter 6, verses 9 to 13:
  So you should pray like this:
  Our Father in heaven,
  may your name be held holy,
  your kingdom come,
  your will be done,
  on earth as in heaven.
  Give us today our daily bread.
  And forgive us our debts,
  as we have forgiven those who are in debt to us.
  And do not put us to the test,
  but save us from the evil one.

- Matthew, chapter 8, verses 14 and 15:
  And going into Peter's house Jesus found Peter's mother-in-law in bed with fever. He touched her hand and the fever left her, and she got up and began to wait on him.

- Matthew, chapter 18, verses 1 to 4:
  At this time the disciples came to Jesus and said, "Who is the greatest in the kingdom of heaven?" So he called a little child to him and set the child in front of them. Then he said, "I will tell you solemnly, unless you change and become like little children you will never enter the kingdom of heaven. And so, the one who makes himself as little as this little child is the greatest in the kingdom of heaven."

1.2.6 *To write, in abbreviation, the following references:*
- *Gospel according to St. Matthew, chapter 8, verses 24 to 34;*
- *5th chapter of the Gospel according to St. Matthew, verse 3.*

Abbreviated form of the following references (Reader's Edition):

- Gospel according to St. Matthew, chapter 8, verses 24 to 34: Mt. 8:24-34.
- 5th chapter of the Gospel according to St. Matthew, verse 3: Mt. 5:3.

1.2.7 *To identify how explanatory notes are shown in all Bible texts, particularly in the text of the Gospel according to St. Matthew.*

Indication of explanatory notes:
small letters appearing in the text and referring to the note at the bottom of the page.

1.2.8 *To find the number of the explanatory notes in the following passages (Reader's Edition):*
- Mt. 2:19-23
- Mt. 5:1-10

Number of explanatory notes in the following passages:
- Mt. 2:19-23: 2 notes
- Mt. 5:1-10: 2 notes.

1.2.9 *To explain what the margin references of biblical texts refer to.*

Function of the references that appear in the margins of the Bible:
- indicate the corresponding (parallel) texts which occur in other books of the Bible (both Old and New Testament).

1.2.10 *To read and write the references to the parallel texts for Mt. 4:18-22.*

The references to the parallel texts for Mt. 4:18-22 (Standard Edition):
- Mk. 1:16-20,
- Lk. 5:1-11,
- Jn. 1:35-42.

Terminal Objective 1.3:

To explain the Good News revealed by Jesus Christ in the Gospel of Saint Matthew beginning with the elements that constitute "news". (2.00 Comprehension)

1.3.1 *To summarize the essential content of the news (the change) reported in the Gospel according to St. Matthew.*

Essential content of the news (i.e. change) reported in the Gospel according to St. Matthew:

- But the angel spoke; and he said to the women, "There is no need for you to be afraid. I know you are looking for Jesus, who was crucified. He is not here, for he has risen, as he said he would. Come and see the place where he lay, then go quickly and tell his disciples, 'He has risen from the dead and now he is going before you to Galilee; it is there you will see him.'" (Mt. 28:5-7)

  . Thus Jesus who was dead has risen. He has passed from death to life. This important change summarizes the essential content of the news reported in the Gospel according to St. Matthew.*

1.3.2 *To give the overall nature of the news reported in the Gospel according to St. Matthew.*

General nature of the news reported in the Gospel according to St. Matthew:

- good news, i.e. source of joy for oneself and others, answer to an expectation, source of hope because it is:
  . the guaranty of our own resurrection,
  . the guaranty that we can commune with the fruits of the death-resurrection of Jesus in the here and now:
  examples: . the resurrection as the basis of our faith;
  . the resurrection gives a sense to our hope;
  . the resurrection gives us the strength and the courage to fight against evil, suffering and death;
  . the resurrection as the basis of the indestructability of the Church of Jesus Christ,
  . the guaranty of the final victory of life over death,
  . the guaranty of the truth of the teaching of Jesus,
  . the guaranty of the divinity of Jesus of Nazareth.

---

* The word gospel means good news. The word gospel is a whole symphony. The death-resurrection of Jesus is the Good News which in the gospel is the foundation for all the "aspects" of the Good News. (see page 1.60)

1.3.3 *To identify the recipients of the Gospel according to St. Matthew.*

Recipients of the Gospel according to St. Matthew:

- Christian communities in Syria and northern Palestine
  - . consisting mainly of converts from Judaism, the Jewish religion, who were very familiar with the Scriptures (the Old Testament)
  - . in conflict with official Judaism that had reorganized under the influence of the Pharisees after the destruction of Jerusalem in 70.

Remarks:

The Pharisees were a Jewish sect (the word *pharisee* means "separated") consisting of simple people, zealously following the Law of God and meticulously carrying out the rules established by the scribes and teachers of the law of their group.

Forming religious brotherhoods and seeking to remain faithful to the Law and zealous in its application, they often became locked in legalism and were sometimes insensitive to the present action of God. This attitude earned them harsh criticism from Jesus.

At the time of Jesus, the people respected the Pharisees (religious authority). Although their strict religious practices were not always followed, their zealousness for God and his Word were admired.

At the time of Jesus, the Pharisees were the most influential sect because they knew the Holy Scriptures well and sincerely sought to know the will of God. Jesus paid special attention to them. He took their questions seriously, denounced the traps they set for him and invited them to open their minds to the newness of his message and his Law.

Many of Jesus' disciples were Pharisees. Examples: Nicodemus, Joseph of Arimathea.

The destruction of Jerusalem by the Romans in 70 was a terrible shock both for the Jews, followers of Judaism, and the Jewish and gentile Christians.

The holy city, Jerusalem, no longer existed. The Temple, site of gatherings and a rallying point for the Jews, was destroyed. The Jews were disorganized. Moreover, the Romans, the new conquerors of Jerusalem, dispersed them through the world.

The only Jewish group which had enough strength to organize Judaism without the Temple and the holy city of Jerusalem was the Pharisees.

The Pharisees founded the form of Judaism which still exists today, at a meeting called the Synod of Jamina, around 90.

This synod excommunicated the Christians (both Jews and gentiles) and excluded them from the synagogue.

This decision only confirmed the already generalized practice in local synagogues.

For the Christians, this was a painful decision because they were aware of the unity of God's plan.

From the faith of Abraham to the risen Christ, Christians recognize that it is the same God that has formed the same people, including the gentiles.

1.3.4 *To describe the effects of the Good News on its recipients according to Matthew.*

Effects of the Good News according to Matthew on its recipients:

- better understanding of the death-resurrection of Jesus, which is the fundamental source of their happiness;
- strong realization that the death-resurrection of Jesus fulfills the promise of the Old Testament;
- affirmation of their faith and their hope in the risen Jesus who is the light of the world;
- intensified desire to have the pagans (i.e. all those who are not Jewish) know the Good News;
- consolidation of the various Christian communities which are linked by the same Good News of the death-resurrection of Jesus.

1.3.5 *To show on what the truthfulness of the Gospel according to St. Matthew is based.*

Criteria to test the truthfulness of the Gospel according to St. Matthew:

- *credibility of the author:*

  1st hypothesis:
  . a Jewish publican, official, tax collector from Capharnaum becomes one of the twelve apostles (Mt. 9:9);
  . a name that appears on all the lists of apostles (Mt. 10:3; Mk. 3:19; Lk. 6:15; Ac. 1:13);
  . an eyewitness of Jesus believed to be author of the collection of the *logia* (words of Jesus) written in Aramaic, the language of Jesus.

NOTE: Difficulties in adopting this hypothesis:
. only the first gospel, the Gospel according to St. Matthew, gives any details about the apostle Matthew;
. the Gospel according to Matthew shows few signs of having been written by an eyewitness.

2nd hypothesis: an unknown author, that is to say:
. a writer we call Matthew but not the same as the apostle;
. a theologian who was inspired by the *logia* of the apostle Matthew;
. a teacher who collected the words of Jesus into five major speeches;

. a scribe familiar with the Jewish methods of interpreting the Scriptures.

NOTE: The apostle Matthew is substantially the author of the first gospel because the Gospel according to St. Matthew contains the essential content of the preaching of the apostle Matthew. The tradition therefore designates him as the author of the gospel.

- *value of the author's sources of information:*
  . the apostle Matthew, eyewitness of Jesus
  . the collection of the *logia* (the words of Jesus)
  . the Old Testament: numerous references and specific quotes from the Old Testament in the first gospel to stress that the Good News of Jesus Christ fulfills the promise contained in the Old Testament (Greek text of the Scripture, i.e. of the Old Testament, underlies the first gospel).

NOTE: The Gospel of Mark, at least an early version, was used by Matthew (hypothesis).

- *approximate date* the Gospel of Matthew was written: around 80 to 90 A.D.

- *place* where the Gospel of Matthew was written: Antioch

- *language* used by the author: Greek

- *official recognition* of the Gospel according to St. Matthew as a book inspired by the Holy Spirit, i.e. declaration of the Church (through its leaders and pastors, the bishops united with the Pope at the Council of Trent in 1535-1543) that this book:
  . had God as its author;
  . was written by a human being whom God inspired:
    . by urging him to write without interfering with his freedom,
    . by enlightening his judgment without interfering with his power of reflection,
    . by having him find this way of expressing himself without denying the creation of his imagination,
    . by assuring the truth of all he taught by allowing him the use of his faculties and all his resources and by respecting what he is;
  . was produced due to divine action:
    . present throughout all the work of the biblical writer,
    . incarnated deeply in the human activity of the author,
    . is holy and canonical (that means, is considered by the Church to be inspired) in all its parts.

1.3.6 *To list several methods used to distribute the Gospel according to St. Matthew.*

A few methods used to distribute the Gospel according to Saint Matthew:

- original texts, written in Greek, no longer exist,
- original texts copied in Greek several times on papyrus (from plants) and parchment (lambskin),

- Greek texts translated into Latin, Coptic, Syriac from the 2nd century,
- Latin translation redone by St. Jerome, a monk, at the request of the Pope during the preparation of the Vulgate in 323 (Vulgate: Latin translation of the four gospels by St. Jerome, the most common version in the Latin Church),
- many copies made in monasteries from the 6th century to the Renaissance,
- first printing of the Bible by Gutenberg in Germany, in 1448,
- Bible widely distributed in East and West in 15th and [illegible]h centuries,
- recent English language version of the Bible: 1973, RSV Common Bible* (approved Catholic version of original RSV 1946).

1.3.7 *To demonstrate the impact (the repercussions) of the Gospel according to St. Matthew in the Church, people of God and community of believers.*

Impact (repercussion) of the Gospel according to St. Matthew in the Church, people of God and community of believers:

- text extensively used by the Catholic Church in its liturgy (reading of texts) and teachings (the Gospel of Matthew is frequently used as a starting point to explain the gospels);
- New Testament text whose literary influence is the broadest and most profound in the Christian literature of the early centuries;
- the prime gospel until the end of the 2nd century, i.e. the gospel most often quoted and very often suggested as the standard for Christian life;
- text commented by the Fathers of the Church.

---

* Bibles that have been published in the 1960s and 70s:
New English Bible (British Protestant scholars)
Jerusalem Bible (dependant on *La Bible de Jerusalem*)
New American Bible (sponsored by the American Catholic Church)
Today's English Version, The Good News Bible (Protestant scholars working for the American Bible Society)
New Jewish Version (by committee of Jewish scholars)
RSV Common Bible (approved by Paul VI)
New Oxford Annotated Bible, 1977 ("closest Bible to an ecumenical Bible that we have in the English language"-Barry Hoberman, "Translating the Bible", *The Atlantic*, February, 1985).

Terminal Objective 1.4:

To demonstrate the skills necessary to consult the Gospel of Saint Mark which relates the Good News revealed by Jesus Christ. (3.00 Application)

1.4.1 *To locate the text of the Gospel according to Saint Mark in the Bible.*

Gospel according to St. Mark: a book of the Bible:
- second book of the New Testament,
- preceded by the Gospel according to St. Matthew,
- followed by the Gospel according to St. Luke.

1.4.2 *To identify the headings and subheadings in the Gospel according to St. Mark (Jerusalem Bible edition) that reveal the structure of the text in chapters 11 through 16.*

Structure of the text of the Gospel according to St. Mark (headings and subheadings in the Jerusalem Bible):

The Jerusalem Ministry
. The Messiah enters Jerusalem
. The barren fig tree
. The expulsion of the dealers from the Temple
. The fig tree withered. Faith and prayer
. The authority of Jesus is questioned
. Parable of the wicked husbandmen
. On tribute to Caesar
. The resurrection of the dead
. The greatest commandment of all
. Christ not only son but also Lord of David
. The scribes condemned by Jesus
. The widow's mite
. The eschatological discourse: introduction
. The beginning of sorrows
. The great tribulation of Jersalem
. The coming of the Son of Man
. The time of this coming
. Be on the alert

Passion and Resurrection
. The conspiracy against Jesus
. The anointing at Bethany
. Judas betrays Jesus
. Preparations for the Passover supper
. The treachery of Judas foretold
. The institution of the Eucharist
. Peter's denial foretold
. Gethsemane
. The arrest
. Jesus before the Sanhedrin
. Peter's denials
. Jesus before Pilate
. Jesus crowned with thorns

- The way of the cross
- The crucifixion
- The crucified Christ is mocked
- The death of Jesus
- The women on Calvary
- The burial
- The empty tomb. The angel's message
- Appearances of the risen Christ.

1.4.3 *To find the number of chapters in the Gospel according to St. Mark.*

Number of chapters in the Gospel according to St. Mark:
16 chapters.

1.4.4 *To find the following references in the text of the Gospel according to St. Mark and to write them down:*

Mark, chapter 1, verses 14 and 15;
Mark, chapter 13, verse 10;
Mark, chapter 14, verse 18.

Identification of a few references in the text of the Gospel according to St. Mark:

- Mark, chapter 1, verses 14 and 15:
After John had been arrested, Jesus went into Galilee. There he proclaimed the Good News from God. "The time has come," he said, "and the kingdom of God is close at hand. Repent, and believe the Good News."

- Mark, chapter 13, verse 10:
Since the Good News must first be proclaimed to all the nations.

- Mark, chapter 14, verse 18:
And while they were at table eating, Jesus said, "I tell you solemnly, one of you is about to betray me, one of you eating with me."

1.4.5 *To abbreviate the following references:*

verse 41 of chapter 9 of the Gospel according to St Mark;
chapter 16 of the Gospel according to St. Mark, verses 1 through 19.

Abbreviations of the following references:
- verse 41 of chapter 9 of the Gospel according to St Mark: Mk. 9:41;
- chapter 16 of the Gospel according to St. Mark, verses 1 through 19: Mk. 16:1-19.

1.4.6 *To write the explanatory note referred to in Mk. 1:34.*

Explanatory note to Mk. 1:34:
- Throughout this gospel, Jesus never explicitly claims to be the Messiah and he forbids others to speak of the fact.

1.4.7 *To write two parallel texts to Mk. 16:15-16.*

Parallel texts to Mk. 16:15-16:

- Mt. 28:18-20: Jesus came up and spoke to them. He said "All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time."

- Mk. 13:10: Since the Good News must first be proclaimed to all the nations.

Terminal Objective 1.5:

To explain the Good News revealed by Jesus Christ in the Gospel of Saint Mark beginning with the elements that constitute "news". (2.00 Comprehension)

1.5.1 *To summarize the essential content of the news (the change) reported in the Gospel according to St. Mark.*

Essential content of the news (the change) reported in the Gospel according to St. Mark:

- You are looking for Jesus of Nazareth, who was crucified: he has risen, he is not here. See, here is the place where they laid him. But you must go and tell his disciples and Peter, "He is going before you to Galilee; it is there you will see him, just as he told you." (Mk. 16:6-7)

  . Thus, Jesus, who was dead, is risen. He has gone from death to life. This important change is the essential content of the news reported in the Gospel according to St. Mark.*

1.5.2 *To give the overall nature of the news reported in the Gospel according to St. Mark.*

General nature of the news reported in the Gospel according to St. Mark:

- good news, i.e. source of joy for self and others, answer to an expectation, source of hope because it is:
  . the guaranty of our own resurrection,
  . the guaranty that we can commune with the fruits of the death-resurrection of Jesus in the here and now:
  examples: the resurrection as the basis of our faith;
  the resurrection gives a meaning to our hope;
  the resurrection gives us the strength and the courage to fight against evil, suffering and death;
  the resurrection as the basis of the indestructability of the Church of Jesus Christ,
  . the guaranty of the final victory of life over death,
  . the guaranty of the truth of the teaching of Jesus,
  . the guaranty of the divinity of Jesus of Nazareth.

* The word gospel means good news. The word gospel is a whole symphony. The death-resurrection of Jesus is the Good News which in the gospel is the foundation for all the "aspects" of the Good News. (see page 1.60)

1.5.3 *To identify the recipients of the Gospel according to St. Mark.*

Recipients of the Gospel according to St. Mark:

- The Church of Rome, a community of Christians of non-Jewish origin
  - . consisting of ancient pagans not living in Palestine
  - . dispersed among the nations
  - . threatened by persecution.

1.5.4 *To describe the effects of the Good News on the recipients according to Mark.*

Effects of the Good News according to Mark on the recipients:

- better understanding of the death-resurrection of Jesus;
- affirmation of their faith and their hope in the risen Jesus who is the Light of the World;
- consolidation of the various Christian communities that are linked by the same Good News of the death-resurrection of Jesus;
- awareness that the Good News of Jesus Christ is for all, without distinction of race or religion. It is a source of joy for not only the Jews but also the pagans;
- encouragement of the persecuted Christians, who discover that they are sharing the fate of Jesus (there was already a large-scale massacre of Christians in Rome, under Nero, in 64 AD).

1.5.5 *To show on what the truthfulness of the Gospel according to St. Mark is based.*

Criteria for verifying the truthfulness of the Gospel according to St. Mark.

- *credibility of the author*: Mark, actually John Mark, according to the Acts of the Apostles (Ac. 12:12):
  - . Jew, fisherman
  - . member of the missionary team consisting of his uncle Barnabas and of Paul, the convert on the road to Damascus
  - . companion of Paul, the convert on the road to Damascus, when Paul was first in prison (Col. 4:10)
  - . disciple and interpreter for Peter, leader of the apostles chosen by Jesus (I P. 5:13).

- *value of author's sources of information:*
  - . testimony of Peter, leader of the apostles chosen by Jesus
  - . testimony of Paul, convert on the road to Damascus
  - . documents on the words and actions of Jesus written by the Christian communities before the Gospel according to St. Mark.

- *approximate date* the Gospel according to St. Mark was written: between 65 and 70 AD (30 to 40 years after the death of Jesus) according to these reference points:
  - . death of Peter
  - . persecution by Nero (64 AD)

. destruction of Jerusalem (70 AD).

- *place* where the Gospel according to St. Mark was written: Rome, which means:
  . a pagan land (according to Mk. 7)
  . during the persecutions.

- *language* used by the author: Greek.

- *official recognition* of the Gospel according to St. Mark as a book inspired by the Holy Spirit, i.e. declaration of the Church (through its leaders and pastors, the bishops united with the Pope at the Council of Trent in 1535-1543) that this book:
  . had God as its author;
  . was written by a human being whom God inspired:
    . by urging him to write without interfering with his freedom,
    . by enlightening his judgment without interfering with his power of reflection,
    . by having him find this way of expressing himself without denying the creation of his imagination,
    . by assuring the truth of all he taught by allowing him the use of his faculties and all his resources and by respecting what he is;
  . was produced due to divine action:
    . present throughout all the work of the biblical writer,
    . incarnated deeply in the human activity of the author;
  . is holy and canonical (that means, is considered by the Church to be inspired) in all its parts.

1.5.6 *To list some ways used to spread the Gospel according to St. Mark.*

A few methods used to distribute the Gospel according to Saint Mark:

- original texts, written in Greek, no longer exist,
- original texts copied in Greek several times on papyrus (from plants) and parchment (lambskin),
- Greek texts translated into Latin, Coptic, Syriac from the 2nd century,
- Latin translation remade by St. Jerome, a monk, at the request of the Pope during the preparation of the Vulgate in 323 (Vulgate: Latin translation of the four gospels made by St. Jerome, the most common version in the Latin Church),
- production of many copies in monasteries from the 6th century to the Renaissance,
- first printing of the Bible by Gutenberg in Germany, in 1448,
- Bible widely distributed in East and West in 15th and 16th centuries,
- ecumenical translations of the Bible in the 1970s.

1.5.7 *To show the impact (repercussions) of the Gospel according to St. Mark in the Church, people of God and community of believers.*

Impact (repercussion) of the Gospel according to St. Mark in the Church, people of God and community of believers:

- at first, text used most by the communities in Rome;
- gradually text overshadowed by the Gospel according to St. Matthew, which is better structured;
- source of particular interest for the warm and original information it provides about Jesus;
- gospel considered by the Church to be a book inspired by the Holy Spirit;
- since 1900, historians increasingly interested in this gospel;
- today, gospel restored to honor because of the renewal of interest of believers in the humanity of Jesus.

Terminal Objective 1.6:

To demonstrate the skills necessary to consult the Gospel of Saint Luke which relates the Good News revealed by Jesus Christ. (3.00 Application)

1.6.1 *To situate the text of the Gospel according to St. Luke in the Bible.*

The Gospel according to St. Luke: a book of the Bible:
- a book of the New Testament (the third gospel),
- preceded by the Gospel according to St. Mark,
- followed by the Gospel according to St. John.

1.6.2 *To find the following references in the Gospel according to St. Luke and to write them down:*
-Luke, chapter 3,verse 18;
-Luke, chapter 4, verse 43;
-Luke, chapter 9, verse 23.

Identification of several references from the Gospel according to St. Luke:

Luke, chapter 3, verse 18:
There were many other things he said to exhort the people and to announce the Good News to them.

Luke, chapter 4, verse 43:
but he answered, "I must proclaim the Good News of the kingdom of God to the other towns too, because that is what I was sent to do."

Luke, chapter 9, verse 23:
Then to all he said, "If anyone wants to be a follower of mine, let him renounce himself and take up his cross every day and follow me."

1.6.3 *To abbreviate the following references:*

chapter 6 of the Gospel according to St. Luke, verses 12 through 17; the Gospel according to St. Luke, chapter 8, verse 1.

Abbreviated form of the following references:
- chapter 6 of the Gospel according to St. Luke, verses 12 through 17: Lk. 6:12-17;
- the Gospel according to St. Luke, chapter 8, verse 1: Lk. 8:1.

1.6.4 *To identify the parallel texts to Lk. 22:19-20 in the Gospels according to St. Matthew and St. Mark.*

Parallel texts to Lk. 22:19-20:

Mt. 26:26-28: Now as they were eating, Jesus took some bread, and when he had said the blessing he broke it and gave it to the disciples. "Take it and eat"; he said, "this is my body." Then he took a cup and when he had returned thanks he gave it to them. "Drink all of you from this," he said, "for this is my blood, the blood of the covenant, which is to be poured out for many for the forgiveness of sins."

Mk. 14:22-24: And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them. "Take it," he said, "this is my body." Then he took a cup, and when he had returned thanks he gave it to them, and all drank from it, and he said to them, "This is my blood, the blood of the covenant, which is to be poured out for many."

Terminal Objective 1.7:

To explain the Good News revealed by Jesus Christ in the Gospel of Saint Luke beginning with the elements that constitute "news".(2.00 Comprehension)

1.7.1 ***To summarize the essential content of the news (the change) reported in the Gospel according to St. Luke.***

Essential content of the news (the change) reported in the Gospel according to St. Luke:

- Why look among the dead for someone who is alive? He is not here. He has risen. Remember what he told you when he was still in Galilee; that the Son of Man had to be handed over into the power of sinful men and be crucified, and rise again on the third day. (Lk. 24:5-7)
  . Thus, Jesus, who was dead, is risen. He has gone from death to life. This important change is the essential content of the news reported in the Gospel according to Saint Luke.*

1.7.2 ***To give the overall nature of the news reported in the Gospel according to St. Luke.***

General nature of the news reported in the Gospel according to St. Luke:

- good news, i.e. source of joy for self and others, answer to an expectation, source of hope because it is:
  . the guaranty of our own resurrection,
  . the guaranty that we can commune with the fruits of the death-resurrection of Jesus in the here and now:
  examples: the resurrection as the basis of our faith;
  the resurrection gives a sense to our hope;
  the resurrection gives us the strength and the courage to fight against evil, suffering and death;
  the resurrection as the basis of the indestructability of the Church of Jesus Christ,
  . the guaranty of the final victory of life over death,
  . the guaranty of the truth of the teaching of Jesus,
  . the guaranty of the divinity of Jesus of Nazareth.

* The word gospel means good news. The word gospel is a whole symphony. The death-resurrection of Jesus is the Good News which in the gospel is the foundation for all the "aspects" of the Good News. (see page 1.60)

1.7.3 *To identify the recipients of the Gospel according to St. Luke.*

Recipients of the Gospel according to St. Luke:

- communities in the Greek territories, such as Antioch or Philippi
  . consisting of Christians who were formerly pagans
  . interested in rereading the Scriptures to find God's plan of love
  . having experienced the Spirit and naturally experiencing universalism.

1.7.4 *To describe the effects of the Good News on the recipients according to Luke.*

Effects of the Good News according to Luke on the recipients:

- better understanding of the death-resurrection of Jesus;
- affirmation of their faith and their hope in the risen Jesus who is the Light of the World;
- consolidation of the various Christian communities that are linked by the same Good News of the death-resurrection of Jesus;
- awareness that the Good News of Jesus Christ is for all, without any distinction of race or religion. It is a source of joy not only for the Jews but also the pagans.

1.7.5 *To show on what the truthfulness of the Gospel according to St. Luke is based.*

Criteria for verifying the truthfulness of the Gospel according to St. Luke:

- *credibility of the author*: Luke
  . Greek, perhaps from Antioch
  . physician (Col. 4:14)
  . companion of Paul (Col. 9:14; Phm. 24; 2 Tm. 4:11). Paul mentions Luke three times among his fellow prisoners
  . believer, disciple who found salvation in Jesus Christ and wanted to follow him
  . author of the Acts of the Apostles
  . good historian, careful to locate events in history (Lk. 2:1-3, 3:1-2) and very attentive to character, especially Jesus
  . author whose style is careful, precise, cultivated, excellent quality.
- *value of the author's sources of information:*
  . preaching of Paul, the convert
  . Gospel according to Saint Mark (main source)
  . collection of *logia* (words of Jesus)
  . certain other sources that are his own, including his own investigation.

- *approximate date* the Gospel according to St. Luke was written: around 80 AD (50 years after the death of Jesus).

- *place* where the Gospel according to St. Luke was written: various possible sites:
  . Greece, Achaia and Boethia
  or
  . Caesarea
  or
  . Alexandria
  or
  . Rome.

- *language* used by the author: Greek.

- *official recognition* of the Gospel according to St. Luke as a book inspired by the Holy Spirit, i.e. declaration of the Church (through its leaders and pastors, the bishops united with the Pope at the Council of Trent in 1535-1543) that this book:
  . had God as its author;
  . was written by a human being whom God inspired:
    . by urging him to write without interfering with his freedom,
    . by enlightening his judgment without interfering with his power of reflection,
    . by having him find this way of expressing himself without denying the creation of his imagination,
    . by assuring the truth of all he taught by allowing him the use of his faculties and all his resources and by respecting what he is;
  . was produced due to divine action:
    . present throughout all the work of the biblical writer,
    . incarnated deeply in the human activity of the author;
  . is holy and canonical (that means, is considered by the Church to be inspired) in all its parts.

1.7.6 *To list some ways used to spread the Gospel according to St. Luke.*

A few methods used to spread the Gospel according to Saint Luke:

- original texts written in Greek no longer extant,
- original texts copied in Greek several times, on papyrus (plant) and parchment (lambskin),
- Greek texts translated into Latin, Coptic, Syriac as early as the 2nd century,
- Latin translation redone by St. Jerome, a monk, at the request of the Pope during the preparation of the Vulgate in 323 (Vulgate: Latin translation of the four gospels by St. Jerome, the most common version in the Latin Church),
- many copies made in monasteries from the 6th century to the Renaissance,
- first printing of the Bible by Gutenberg in Germany, in 1448,
- Bible widely distributed in East and West in 15th and 16th centuries,
- ecumenical translations of the Bible in the 1970s.

1.7.7 *To show the impact (repercussions) of the Gospel according to St. Luke in the Church, people of God and community of believers.*

Impact (repercussion) of the Gospel according to St. Luke in the Church, among the people of God and the community of believers:

- remarkable impact in all Christian communities, throughout the history of the Church;
- impact which reflects the very moving personality of the author, a writer of great talent and a delicate soul;
- impact from the fact that in the Gospel according to Luke, there is less theology, more religious psychology, mixed with a very discreet influence from St. Paul; the inclinations of the temperament of Luke himself are present.

(Jerusalem Bible, Introduction to the Synoptic Gospels)

Terminal Objective 1.8:

To demonstrate the skills necessary to consult the Gospel of Saint John which relates the Good News revealed by Jesus Christ. (3.00 Application)

1.8.1 *To locate the Gospel according to St. John in the Bible.*

The Gospel according to St. John, a book of the Bible:
- fourth book of the New Testament,
- preceded by the Gospel according to Luke,
- followed by the Acts of the Apostles.

1.8.2 *To find the following references in the Gospel according to St. John and to write them down:*

Jn. 10:11
Jn. 3:16
Jn. 20:21
Jn. 20:29
Jn. 14:23.

Identification of several references to the text of the Gospel according to Saint John:

- Jn. 10:11 : I am the good shepherd. The good shepherd is one who lays down his life for his sheep.

- Jn. 3:16 : Yes, God loved the world so much that he gave his only son so that everyone who believes in him may not be lost but may have eternal life.

- Jn. 20:21 : And he said to them again,"Peace be with you. As the Father sent me, so am I sending you."

- Jn. 20:29 : Jesus said to him: "You believe because you can see me. Happy are those who have not seen and yet believe."

- Jn. 14:23 : Jesus replied: "If anyone loves me he will keep my word, and my Father will love him, and we shall come to him and make our home with him."

1.8.3 *Using the following texts, to identify the central fact being discussed in each of the four gospels:*

Mt. 28:5-7
Mk. 16: 6-7
Lk. 24: 5-7
Jn. 20:8-10.

Central fact reported by each of the four gospels:

Mt. 28:5-7:	the death-resurrection of Jesus
Mk. 16:6-7:	the death-resurrection of Jesus
Lk. 24:5-7:	the death-resurrection of Jesus
Jn. 20:8-10:	the death-resurrection of Jesus.

1.8.4 *To indicate the difference between the introductory pages to the Gospel according to St. John in the Jerusalem Bible and the actual text of the gospel.*

The difference in the introduction to the Gospel of St. John and the gospel itself:

- introduction to the gospel
  - . contains preliminary explanations that assist in understanding this book of the Bible,
  - . text may vary from one publisher to another or not be present at all,
  - . text not acknowledged to be inspired,
  - . text is not part of the Bible.
- Gospel according to Saint John
  - . book of the Bible present in any edition of the New Testament,
  - . inspired text, holy and canonical book.

Terminal Objective 1.9:

To explain the Good News revealed by Jesus Christ in the Gospel of Saint John, beginning with the elements that constitute "news". (2.00 Comprehension)

1.9.1 *To summarize the essential content of the news (the change) reported in the Gospel according to St. John.*

Essential content of the news (the change) reported in the Gospel according to St. John:

- They had failed to understand the teaching of scripture that he must rise from the dead. (Jn. 20:9)
- This was the third time that Jesus showed himself to the disciples after rising from the dead. (Jn. 21:14)
  - Thus, Jesus who was dead has risen. He has passed from death to life. The major change summarizes the essential content of the news reported in the Gospel according to St. John:*
    . for John, the resurrection of Jesus is the necessary completion of the Incarnation of the Son of God;
    . it is the prime sign of the divinity of Jesus;
    . it is the sign announced by the prophets and by Jesus himself;
    . for John, the physical evidence of the resurrection of Jesus was not even necessary. If the disciples of Jesus had understood the meaning of the Scripture, they would not have needed to come to the sepulchre to know that he was risen.

1.9.2 *To describe the general nature of the news reported in the Gospel according to St. John.*

Overall nature of the news reported in the Gospel according to St. John:

- good news, i.e. source of joy for self and others, answer to an expectation, source of hope because it is:
  . the guaranty of our own resurrection,
  . the guaranty that we can commune with the fruits of the death-resurrection of Jesus in the here and now:
  examples: . the resurrection as the basis of our faith;
    . the resurrection gives meaning to our hope;
    . the resurrection gives us the strength and the courage to fight against evil, suffering and death;
    . the resurrection as the basis of the indestructability of the Church of Jesus Christ,
  . the guaranty of the final victory of life over death,
  . the guaranty of the truth of the teaching of Jesus,
  . the guaranty of the divinity of Jesus of Nazareth.

* The word gospel means good news. The word gospel is a whole symphony. The death-resurrection of Jesus is the Good News which in the gospel is the foundation for all the "aspects" of the Good News. (see page 1.60)

1.9.3 *To identify the recipients of the Gospel according to St. John.*

Recipients of the Gospel according to St. John:

- the community at Ephesus
  - . in contact with Greek thought and affected by Hellenism (Greek culture)
  - . with gnostic tendencies (belief that salvation can be acquired through learning)
  - . very familiar with Jewish culture.

1.9.4 *To describe the effects of the Good News according to St. John on the recipients.*

Effects of the Good News according to St. John on recipients:

- better understanding of the death-resurrection of Jesus from the spiritual explanation of this event;
- awareness that the death-resurrection of Jesus is the prime sign of the divinity of Jesus of Nazareth;
- very strong awareness that the death-resurrection of Jesus fulfills the promise of the Old Testament;
- affirmation of their faith and hope in the risen Jesus, Word made flesh and Light of the World;
- consolidation of the Christian communities;
- reinforcement of the links among various Christian communities which share the same good news of the death-resurrection of Jesus.

1.9.5 *To show what the truthfulness of the Gospel according to St. John is based on.*

Criteria for checking the truthfulness of the Gospel according to St. John:

- *credibility of the author*: the apostle John
  - authentic Jew
  - son of Zebedee, a fisherman like his father
  - son of Salome, one of the women who accompanied Jesus on his preaching
  - disciple of the Lord:
    - present at the last supper and seated close to Jesus (Jn. 13:23)
    - present at the foot of the cross, he receives from the crucified Jesus Mary as his mother (Jn. 19:26)
    - witness of the empty tomb, because on the morning of Passover he ran to the tomb in the company of Peter (Jn. 20:25)
    - the first to recognize the risen Christ on the shore of the Sea of Tiberias (Jn. 21:7)
    - receives a mysterious prophecy from Jesus (Jn. 21:20-23)
  - one of Jesus' three favorite apostles (with Peter and James his brother):
    - exclusive witnesses of the Transfiguration and the Passion, the two ultimate moments of the life of Jesus
    - witnesses intimately united with each other
    - eyewitness, privilege claimed by the author of the 4th Gospel (Jn. 1:14)
  - disciple of John the Baptist
  - author whose style is poetic, symbolic and mystical.

Hypothesis: collaboration of a group of disciples of the apostle John, forming the "School of John".

- *value of author's sources of information:*
  - personal memories of the author, who accompanied Jesus throughout his public life, heard his teaching, witnessed several of his miracles and benefited from the special training that Jesus gave his apostles
  - possible source: the Gospel according to Saint Mark
  - oral traditions about Jesus
  - the Old Testament, particularly the signs presaging the resurrection of Jesus.

- *approximate date* the Gospel according to St. John was written: around 95-100 AD (about 65 years after the death-resurrection of Jesus).

- *approximate place* where the Gospel according to St. John was written down: Antioch or Ephesus.
  - 1st Hypothesis: Antioch
    - explanation of the affinities between Luke and John, between the 3rd and 4th Gospels
    - explanation of the influence exerted by the tradition of John on

the letters of Ignatius of Antioch
. 2nd Hypothesis: Ephesus
. basis for this hypothesis: John's stay in this city.

- *language* used by the author: Greek.

- *official recognition* of the Gospel according to St. John as a book inspired by the Holy Spirit, the declaration by the Church (its leaders and pastors, the bishops united with the Pope at the Council of Trent in 1535-43) that this book:
  . had God as its author;
  . was written down by a human being inspired by God:
    . by urging him to write without interfering with his freedom,
    . by enlightening his judgment without interfering with his power of reflection,
    . by having him find this way of expressing himself without denying the creation of his imagination,
    . by assuring the truth of all he taught by allowing him the use of his faculties and all his resources and by respecting what he is;
  . was produced due to divine action:
    . present throughout all the work of the biblical writer,
    . incarnated deeply in the human activity of the author;
  . is holy and canonical (that means, is considered by the Church to be inspired) in all its parts.

1.9.6 *To list some of the ways used to spread the Gospel according to St. John.*

A few methods used to distribute the Gospel according to Saint John:

- original texts, written in Greek, no longer exist,
- original texts copied in Greek several times on papyrus (from plants) and parchment (lambskin),
- Greek texts translated into Latin, Coptic, Syriac from the 2nd century,
- Latin translation redone by St. Jerome, a monk, at the request of the Pope during the preparation of the Vulgate in 323 (Vulgate: Latin translation of the four gospels by St. Jerome, the most commonly used version in the Latin Church),
- production of many copies in monasteries from the 6th century to the Renaissance,
- first printing of the Bible by Gutenberg in Germany, in 1448,
- Bible widely distributed in East and West in 15th and 16th centuries,
- ecumenical translations of the Bible in 1970s.

1.9.7 *To demonstrate the impact (the repercussions) of the Gospel according to St. John in the church, people of God and community of believers.*

Impact (repercussion) of the Gospel according to St. John in the Church, people of God and community of believers:

- confirmation of the Good News already announced by Matthew (around 80-90 AD), Mark (around 65 AD) and Luke (around 80 AD) in the gospels, called the "Synoptic Gospels".

Comments

The Synoptic Gospels are so-called because of the resemblances between the three texts by Matthew, Mark and Luke.

These texts are particularly similar in their way of presenting Jesus in nearly the same words and gestures.

Synoptic verses:

	Mt.	Mk.	Lk.
Common to all three	330	330	330
Common to Mt.and Mk.	178	178	
Common to Mk. and Lk.		100	100
Common to Mt.and Lk.	230		230
Found only in one	330	53	500
	1068	661	1160

- the Synoptic Gospels, based on the same design and with the same materials, are nevertheless three original works.

- John selected another method for building his text. He made a selection of the words and events from the life of Jesus that are signs of the identity of Jesus.

- use of Gospel according to St. John very old (early 2nd century) in Egypt:
  . according to the Rylands papyrus discovered in the sands of Egypt in 1935 (papyrus dates from before 150 AD and contains the start and end of verses 18, 31-33 and 37-38 of the Gospel according to St. John);
  . according to the Bodiner II papyrus (dated around 106 AD in Egypt, containing 14 chapters of the Gospel according to St. John);
  . immediate acceptance by the primitive Church, which recognized the authenticity of the Gospel according to St. John and made use of it;
  . research and study of the 4th gospel by the most celebrated Fathers and Doctors of the Church (e.g. St. Augustine, the greatest of the ancient interpreters of the Gospel according to St. John);
  . center of interest for biblical students since the advent of Bible criticism in the 19th century;
  . favorite text of mystics.

Terminal Objective 1.10:

To show that the four gospels are four different versions of the same Good News which is a source of happiness. (2.00 Comprehension)

1.10.1 ***To show, based on the constants in the four gospels, that the Good News is unique.***

Constants in the four gospels:
- with respect to the essential content of the news expressed as change:
  . same content: Jesus, who was dead, is risen. He has passed from death to life.

  . Mt. 28:5-7: But the angel spoke; and he said to the women, "There is no need for you to be afraid. I know you are looking for Jesus who was crucified. He is not here, for he has risen, as he said he would. Come and see the place where he lay, then go quickly and tell his disciples, 'He has risen from the dead and now he is going before you to Galilee; it is there you will see him'."

  . Mk. 16:6-7: ...There is no need for alarm. You are looking for Jesus of Nazareth, who was crucified: he has risen, he is not here. See, here is the place where they laid him. But you must go and tell his disciples and Peter, "He is going before you to Galilee; it is there you will see him."

  . Lk. 24:5-7: ...Why look among the dead for someone who is alive? He is not here; he has risen. Remember what he told you when he was still in Galilee: that the Son of Man had to be handed over into the power of sinful men and be crucified, and rise again on the third day.

  . Jn. 20:9: ...they had failed to understand the teaching of the Scripture, that he must rise from the dead.

  . Jn. 21:14: This was the third time that Jesus showed himself to the disciples after rising from the dead.

- for the overall nature of the news:
  . gospel means good news;
  . the texts of Matthew, Mark, Luke and John are gospels.

- for the effects on the recipients:
  . the four versions of the Good News produce the same good effects.

Conclusion drawn from the constants in the four gospels: there is only one Good News which is conveyed in four versions.

1.10.2 *To show, based on the constituent elements of the news reported in each gospel, that the four gospels are four different versions of the same Good News.*

Constituent elements of the news reported in each gospel which shows that the four gospels are four different versions of the same Good News:

- different authors:
  . different personality of each author: Matthew, Mark, Luke and John
  . different sources of information
  . different styles.

- different recipients:
  . Mt.: gospel written for the Christian communities in Syria and Palestine
  . Mk.: gospel written for the Church of Rome
  . Lk.: gospel written for the communities of Greece
  . Jn.: gospel written for the community of Ephesus.

NOTE: The recipients of the four gospels were of different cultures, languages, religions and geographic areas.

- dates and places of writing:
  . Mt.: about 80-90 AD, Antioch
  . Mk.: about 65-70 AD, Rome
  . Lk.: about 80 AD, in one of these places: Greece, Achaia, and Boethia or Caeserea, or Alexandria or Rome
  . Jn.: around 95-100 AD, in either Antioch or Ephesus.

Conclusion based on the divergences among the four gospels: there are four different versions of the same Good News. These four versions are:

. four different witnesses to the same Good News;
. four witnesses that are in some way associated with four major apostles of Jesus;
. four different witnesses of the same faith in the same Jesus.

Terminal Objective 1.11:

To show that the gospels were born of the oral tradition spread by the community of believers who believed in the Good News revealed by Jesus Christ, Word of the Living God. (2.00 Comprehension)

1.11.1 *To indicate the period of time that passed between the death-resurrection of Jesus and the writing of the Gospel according to St. Mark.*

Period of time between the death-resurrection of Jesus and the Gospel according to St. Mark:
. death of Jesus around 30 AD
. Gospel according to St. Mark about 65 AD
. period of about thirty years between the death of Jesus and the Gospel according to St. Mark.

1.11.2 *To explain how the news of the death-resurrection of Jesus was transmitted from 30 AD to 65 AD, when the first gospel was written.*

How the news of the death-resurrection of Jesus was transmitted from 33 AD to 65 AD, when the first of our gospels was written.

- The predominant method was oral tradition, by word of mouth. The Good News was transmitted orally:
  . by eyewitnesses, who had heard and seen Jesus, the apostles. The apostles proclaimed the Good News. Believers listened and kept in their hearts and their memories the Good News proclaimed by the apostles of Jesus;
  . the Good News received from the apostles was passed on by word of mouth to other people;
  . those who without having seen or heard Jesus personally, proclaimed the Good News to others, based on the word of the eyewitnesses, are called indirect witnesses;
  . the information transmitted orally makes up "the oral tradition".
- Another method used: writing.
  . During the period of the "oral tradition", some texts were written down. This is the start of the "written tradition."

1.11.3 *To explain why the witnesses felt the need to write down what they knew about the death-resurrection of Jesus.*

Reasons for transition from the oral to the written tradition:

- Texts were written:
  . to assist the preachers of the Good News.
  Examples:
    . lists of striking words said by Jesus *(logia)*
    . series of miracles performed by Jesus
    . summary of the main events of the passion of Jesus;
  (These aids helped to keep the memory of the actions, gestures and message of Jesus faithfully as received from the apostles, the eyewitnesses of Jesus.)

- to ensure authentic teaching about Jesus by non-eyewitnesses, those who heard the Good News from the apostles (the eyewitnesses) but did not personally hear or see Jesus;
- to provide for the future and certain absence of the apostles, who were getting older and dying. Their testimony had to be recorded before they died;
- for the instruction of the indirect witnesses, who had to announce and proclaim the Good News to the whole world, according to the testimony of the apostles. In fact, the Good News has to be announced to all men and all women of all time and all places. That was the order of the risen Lord;
- to answer the questions of the believers on such subjects as:
  - the meaning of the words and gestures of Jesus;
  - the circumstances of the passion, death and resurrection of Jesus;
  - the requirements for moral change and conversion imposed by the teaching of Jesus;
- to sustain the young communities of believers in their faith in the risen Jesus.

1.11.4 *To distinguish among the many texts that reported the death-resurrection of Jesus, the gospels and the Apocrypha.*

Difference between the gospels and the Apocrypha:

- The gospels: texts of the New Testament:
  - acknowledged by the Catholic Church to be inspired by God;
  - included in the canon of Holy Scripture (i.e. the official list of texts that the Church believes to be inspired and part of the Bible);
- the Apocrypha: non-authentic texts, sometimes fanciful:
  - not inspired but trying to appear to be inspired by claiming to reveal things hidden until they appeared;
  - not recognized by the Catholic Church as inspired books;
  - not listed in the canon of Holy Scripture;
  - contain anecdotes, information, revelations to satisfy the curiosity of believers but not necessarily nourish their faith;
  - can be informative (example: the *Protevangelium of James* which tells us the story of Saint Anne; this story is illustrated in the mosaics in the vault of the basilica of Sainte Anne de Beaupré).

Note: some of the apocryphal gospels:
- The Gospel of Thomas
- The Gospel of Peter
- The Acts of Pilate.

1.11.5 *To give the criteria of discernment which led the whole Christian community to preserve the gospels among the many extant texts.*

Selection criteria used by the Christian community to distinguish the gospels from other texts:

- the fact that the gospels were texts from apostolic circles and faithful to the true evangelical tradition (faithful to the transmission of the Good News focused on the death-resurrection of Jesus Christ, as the apostles had proclaimed).

1.11.6 *To list the texts complementary to the gospels in the New Testament.*

Texts of the New Testament that complement the gospels:

- The Acts of the Apostles (Ac.) tell the story of the birth of Christianity. It is a valuable source of information on the life of the first Christian communities.
- The Letters of Saint Paul are the letters written by Paul to particular communities of believers or to individuals.

  . Romans (Rm.)
  . 1 Corinthians (1 Co.)
  . 2 Corinthians (2 Co.)
  . Galatians (Ga.)
  . Ephesians (Ep.)
  . Colossians (Col.)
  . 1 Thessalonians (1 Th.)
  . 2 Thessalonians (2 Th.)
  . 1 Timothy (1 Tm.)
  . 2 Timothy (2 Tm.)
  . Titus (Tt.)
  . Philemon (Phm.)
  . Hebrews (Heb.)

- The Catholic Epistles (letters addressed to all Christians in general)

  . James (Jm.)
  . 1 Peter (1 P.)
  . 2 Peter (2 P.)
  . Three Letters of John (1 Jn., 2 Jn., 3 Jn.)
  . Jude (Jude)

- Revelation (Rv.) (revelation of the coming victory of Christ in the present and during the persecutions; a "secret" that does not involve the future but the present; a revelation expressed in a symbolic language).

Terminal Objective 1.12:

To show that the authors of the gospels wrote in different literary styles to facilitate understanding of the Good News revealed by Jesus Christ, Word of the Living God. (2.00 Comprehension)

1.12.1 *To define a literary style.*

Definition of the term "literary style".

It is a form of expression, a way of expressing oneself, a type of writing (prefabricated mold) which has requirements that the author must respect.

(Examples of literary styles in English literature: poem, epic, fable, play, fairy tale, diary, magazine article, letter to a friend, novel, recipe, genealogy).

1.12.2 *To list several literary styles used by the authors of the gospels.*

Various literary styles used by the authors of the gospels:

- account of miracles
- parable
- description of a call
- discourse.

1.12.3 *To illustrate several literary styles used by the authors of the gospels with texts.*

Examples of texts in the gospels that illustrate literary styles used by the evangelists:

- accounts of miracles
  examples: healing of a leper (Mt. 8:1-4)
  healing of a cripple (Mk. 2:1-2)
  healing of Simon's mother-in-law (Lk. 4:38-39)
  multiplication of the loaves (Jn. 6:1-15).
- parables
  examples: parable of the darnel (Mt. 13:24-30)
  parable of the mustard seed (Mk. 4:30-32)
  parable of the lamp (Lk. 8:16-18)
  parable of the Good Shepherd (Jn. 10:1-21).
- description of a call
  examples: the mission of the twelve (Mt. 10:1-16)
  the first four disciples are called (Mk. 1:16-20)
  the call of Levi (Mk. 5:27-28)
  the first disciples (Jn. 1:35-51).
- discourse
  examples: evangelical sermons: the beatitudes (Mt. 5:1-12)
  eschatological discourse (Mk. 13:1-37)
  discourse on the destruction of Jerusalem (Lk. 21:5-37)
  discourse on the work of the Son (Jn. 5:19-47).

1.12.4 *To define the distinction between "literary style" and "content".*

Difference between a literary style and its content:
- *a literary style*: the form of the text;
- *content*: what the story is about, provides the biblical message, which is why the content of the biblical text has to be interpreted in the light of the literary style.

Terminal Objective 1.13:

To identify in the Bible the books of the Old Testament that tell of the four stages of the history of Israel, history of the anticipation of the Good News, and a witness illustrating each of these stages. (1.00 Knowledge)

1.13.1 *To explain what is meant by the history of Israel.*

Meaning of the expression "history of Israel":
- history of the people that God chose to prepare the coming of Jesus
- history that begins with the call of Abraham
- history which extends from Abraham to the birth of Jesus
- history which covers 2000 years
- history which is reported to us in the books of the Old Testament
- religious history in which everything experienced is interpreted in the light of the faith, whether for the glory or shame of Israel.

1.13.2 *To describe the four stages in the history of Israel, which has as its central event the covenant.*

Major stages in the history of Israel whose central event is the covenant:

- *the Patriarchs* (1900 to 1200 BC)
  - . period lasting about 700 years
  - . period in which the people were called and formed;
- *the Judges* (1200 to 1000 BC)
  - . period lasting about 200 years
  - . period in which the people settled in a country
  - . period in which leaders arose spontaneously, based on their skill and personal strength or the pressures of the group they lived with;
- *the Kings* (1000 to 586 BC)
  - . period of 500 years, ending with the exile of the people of God in Babylon, in 585 BC
  - . most glorious period
  - . period of power and influence;
- *Judaism* (586 BC to 1: birth of Jesus)
  - . start of the period marked by 50 years of exile of the people of God in Babylon, from 586-538:
    - . period of disappointed dream of Israel
    - . period of examination of texts
    - . period of rediscovery and deepening of meaning of the covenant and their calling as people of God
    - . period of purification;
  - . around 538, people of God were freed and most returned to Jerusalem, where they lived without political power:
    - . period in which what fundamentally united the members of the people of God was their religion, Judaism, not political power; their guides were the prophets
    - . period in which the Temple, the centre of their life, was rebuilt.

1.13.3 *To briefly describe the main categories of people, in the civil or religious structure, in the Judaism of the time of Jesus.*

Main categories of people in the civil and religious structure found in Judaism at the time of Jesus:

- Pharisees: Jewish sect consisting of scribes, doctors of the Law and some priests; members organized in religious groups, concerned with keeping their members faithful to the Law and fervent in their observance; tendency to become locked in their legalist universe.

- Publicans: tax collectors, often serving a foreign power, often subject to public contempt because they practiced their profession with greed. In the New Testament, the word publican is usually a synonym for sinner (Mt. 9:10; 18:17; 21:31) and people were deeply offended by those who spent time with them. However, the parable of the publican (Lk. 18:9-14) shows that there were also honest men among them. Among the publicans mentioned in the gospels are Zacchaeus (Lk. 19:2) and Levi (Mt. 10:3; Mk. 2:14).

- Zealots: members of a group of fanatical Jews who were particularly active during the Jewish revolt of 67-70 AD.

- Priests: religious authorities who were mainly concerned with the services, the liturgy at the Temple with all it involved at the time:
  . killing, cutting up and burning the animals for sacrifice
  . sprinkling of blood
  . purification of places (for which incense was used)
  . songs and music, keeping order in the Temple, traffic, keeping track of those who entered, the financial administration of the Temple.

  The priests had a strictly cultural purpose. Their position was inherited from father to son.
  They were the men of the sanctuary of God, in charge of the sacrificial rites of the Temple during the major festivals. Their essential role was to perform sacrifices. They served as mediators, presenting God with offerings from the faithful and transmitting God's blessing to the faithful. They were also responsible for rites of consecration and purification. They commemorated the major events in sacred history by their sacrificial rites.
  They assured the continuity of the cultural life of the people.

- High Priest: head priest, the one in charge of all the priests. The title of high priest appears when the absence of a king made the need for a leader of the theocracy felt. The unction he received was similar to that received by kings. He alone had the privilege of entering the Holy of Holies (the supremely sacred part of the Temple where God was at all times). He was in charge of all the sacrifices at the Temple and presided over the Grand Council (the Sanhedrin), which was involved in administrative and judicial matters.

- **Sanhedrin**: Supreme court, sitting in Jerusalem, consisting of a president, the high priest, and two vice presidents. Its members included the honorary high priests, priests, heads of the main families and scribes.

- **Sadducee:** deriving from the proper name of the High Priest Zadok; his descendants exercised great influence on the clergy of Jerusalem. In Matthew, they are ordinarily in the company of Pharisees, but they are clearly distinguished from them (Mt. 3:7; 16:1; 22:23, 22:34; Acts 23:6-8).

NOTES: - The religion of the Jews is Judaism.
- All those who were not Jews were considered foreigners and pagans.

1.13.4 *To identify a biblical witness for each of the stages of the history of Israel whose religious experience prepared the People of God to receive the Good News.*

Biblical witnesses for each of the stages of the history of Israel:

- *Patriarchs* (1900 to 1200 BC)
  . Abraham: God called him to be the father of his people
  . Moses: God chose him to bring Israel out of Egypt and free it from bondage, to lead Israel into the desert, to be the intermediary of his covenant with Israel, who at this moment officially became the Chosen People
  . Joshua: successor of Moses who brought the Chosen People in the land promised to Abraham, the land of Canaan.

- *Judges* (1200 to 1000 BC)
  . "Judges" was the term used for those who were specially chosen by God for a mission of salvation. They "judged" i.e. they governed the people, led them in war and saved them from danger. A judge was also called a savior because he fulfilled the work of God: save his people
  . There were ten great judges, including:
    . Deborah
    . Gideon
    . Samson
    . Samuel.

- *Kings* (1000 to 586 BC)
  . Saul, the king who became unfaithful to Yahweh and brought curses on his people
  . David, who conquered Jerusalem and became its king. He was the greatest of the kings of Israel. Under David, the people of God settled in Jerusalem, which became a holy city
  . Solomon, the king known for his wisdom and the splendor of his glory. He had the famous temple built in Jerusalem, the holy city, for Yahweh, the God of Abraham, Isaac and Jacob.

NOTE: Major prophets appeared during this time (prophets are inspired men who speak for God to remind the people of the requirements of the covenant and the urgency of changing their lives to comply with the known will of God, sometimes at the cost of a major conversion).

Examples: Amos
Hosea
Isaiah
Jeremiah.

- *Judaism* (586 BC to 1, birth of Jesus)
  - . prophets: Ezekiel, Zechariah, Malachi
  - . the wise men:
    - . those who knew how to live their lives as part of the covenant with God
    - . thinkers, philosophers, who reflected and commented on the events that marked the life of the people of God
  - . John the Baptist: the precursor who prepared the way for the Messiah
  - . Mary, mother of Jesus, prime witness of the Old Testament and portal to the New. She gave birth to Jesus, the Messiah promised since the original fall (Gn. 3:14-15). By giving birth to the Savior, Mary crushed the head of the serpent (Gn. 3:15) and allowed the salvation of humanity to be achieved
  - . High Priest Simeon (Lk. 2:25-32)
  - . Prophetess Anna (Lk. 2:36-38).

1.13.5 ***To identify the books of the Old Testament that tell each of the major stages of the history of Israel.***

Books of the Old Testament which recount the major stages in the history of Israel:

- *Patriarchs*: (1900 to 1200 BC)
  - . Genesis (Gn.)
  - . Exodus (Ex.)
  - . Leviticus (Lv.)
  - . Numbers (Nb.)
  - . Deuteronomy (Dt.)

Note: These five books form the *Pentateuch*

- *Judges* (1200 to 1000 BC)
  - . Book of Joshua (Jos.)
  - . Book of Judges (Jg.)
  - . Book of Ruth (Rt.)

- *Kings* (1000 to 586 BC)
  - . Two books of Samuel (1 S., 2 S.)
  - . Two books of Kings (1 K., 2 K.)
  - . Two books of Chronicles (1 Ch., 2 Ch.)
  - . Book of Amos (Am.)
  - . Book of Hosea (Ho.)
  - . Book of Isaiah (Is.)
  - . Book of Micah (Mi.)

  . Book of Jeremiah (Jr.)
- *Judaism* (596 BC to year 1, birth of Jesus)
  . Book of Ezra (Ezr.)
  . Book of Nehemiah (Ne.)
  . Book of Ezekiel (Ezk.)

1.13.8 *To identify the biblical witness involved in the following passages: Gn. 12:1-9; Ex. 3:15, 19:1-9, 20:1-22; Jos. 1:10-11; Jg. 4:4-10, 8:22-28, 13:1-25; 1 S. 3:1-21, 14:47-48; 2 S. 2:1-4; 1 K. 4:9-14; Am. 1:1-2; Ho. 1:2, 3:1; Is. 1:1-3; Jr. 1:4-19; Ezk. 1:1-28; Ze. 1:1-4; Ml. 1:1; Mt. 3:1-12, 1:18-25; Lk. 2:25-32, 2:36-38.*

- Gn. 12:1-9: Abraham;
- Ex. 3:15: Moses;
- Ex. 19:1-9: Moses;
- Ex. 20:1-22: Moses;
- Jos. 1:10-11: Joshua;
- Jg. 4:4-10: Deborah;
- Jg. 8:22-28: Gideon;
- Jg. 13:1-25: Samson;
- 1 S. 3:1-21: Samuel;
- 1 S. 14:47-48: Saul;
- 2 S. 2:1-4: David;
- 1 K. 4:9-14: Solomon;
- Am. 1:1-2: Amos;
- Ho. 1:2, 3:1: Hosea;
- Is. 1:1-3: Isaiah;
- Jr. 1:4-19: Jeremiah;
- Ezk. 1:1-28: Ezekiel;
- Ze. 1:1-4: Zecariah;
- Ml. 1:1: Malachi;
- Mt. 3:1-12: John the Baptist;
- Mt. 1:18-25: Mary;
- Lk. 2:25-32: High Priest Simeon;
- Lk. 2:36-38: Prophetess Anna.

Terminal Objective 1.14:

Using some books of the Bible, to show that the Old Testament contains the promise of the Good News revealed by Jesus Christ, Word of the Living God. (2.00 Comprehension)

1.14.1 *To define the relationship between the Good News announced in the New Testament and the promise made in the Old Testament.*

Relationship between the Good News announced in the New Testament and the promise made in the Old Testament:
- Good News in the New Testament: Jesus who was dead is risen;
- promise in the Old Testament: the covenant between God and humanity called to live in communion with God, to share his life and live eternally with him;
- relationship: the death-resurrection consecrates the perfect covenant between God and humanity in the person of Jesus; he is the guaranty of the possibility for humanity to share the life of God and eternal happiness.

1.14.2 *Based on the Book of Genesis (Gn. 12:2-3, 17:7-10), to identify the promise of happiness made by God to Abraham.*

Promise of happiness made by God to Abraham:
- Gn. 12:2-3: I will make you a great nation; I will bless you and make your name so famous that it will be used as a blessing. I will bless those who bless you: I will curse those who slight you. All the tribes of the earth shall bless themselves by you.
- see also Gn. 17:7-10.

1.14.3 *Based on the Book of Exodus (Ex. 19:1-8), to identify the promise of happiness made by God to Moses and fulfilled at Sinai.*

Promise of happiness made by God to Moses and fulfilled at Sinai:
- Ex. 19:1-8: Three months after they came out of the land of Egypt, on that day the sons of Israel came to the wilderness of Sinai. From Rephidim they set out again; and when they reached the wilderness of Sinai, there in the wilderness they pitched their camp; there facing the mountain Israel pitched camp. Moses then went up to God, and Yahweh called to him from the mountain, saying "Say this to the House of Jacob, declare this to the sons of Israel, 'You yourselves have seen what I did with the Egyptians, how I carried you on eagles' wings and brought you to myself. From this you know that now, if you obey my voice and hold fast to my covenant, you of all the nations shall be my very own, for all the earth is mine. I will count you a kingdom of priests, a consecrated nation.' Those are the words you are to speak to the sons of Israel." So Moses went and summoned the elders of the people, putting before them all that Yahweh had bidden him. Then all the people answered as one, "All that Yahweh has said, we will do." And Moses took the people's reply back to Yahweh.

1.14.4 *Based on several prophetic books (Is. 55:3; Jr. 31:31-34; Ezk. 36:27-28), to identify the promise made by the prophets to the people of Israel in expectation of the Good News.*

Promise of God announced by the prophets to the people of Israel:
- Is. 55:3: Pay attention, come to me; listen and your soul will live. With you I will make an everlasting covenant out of the favors promised to David.
- see also Jr. 31:31-34, Ezk. 36:27-28.

1.14.5 *To state what the most important promise made by God in the Old Testament is about.*

What is the most important promise made by God in the Old Testament?
The covenant between God and his people.

1.14.6 *To state the event which is the fulfillment of God's promise.*

Event which constitutes the fulfillment of the promise of God:
(Immanuel: God with us)
The death-resurrection of Jesus which seals the new covenant with humanity: eternal covenant, irreversible covenant.

1.14.7 *To state what is the link between the Old Testament and the New Testament.*

Link between the Old Testament and the New Testament:
Old Testament: covenant full of promise;
New Testament: fulfillment of a covenant.

1.14.8 *To state what is the meaning of the word "testament".*

Meaning of the word "testament":
the word means covenant.

1.14.9 *To state what provides the continuity between the Old Testament and the New Testament.*

Continuity between the Old and the New Testaments:
Old Testament: covenant full of promise;
New Testament: time of the fulfillment of the covenant.

1.14.10 *To say why I can say that we are living in the time of the New Testament.*

Reason for stating that we live in the time of the New Testament:
We are living in the time of the fulfillment of the covenant of God with humanity, in Jesus the dead and risen Christ.

Terminal Objective 1.15:

To show the Church's responsibility in establishing the Canon of Holy Scriptures. (2.00 Comprehension)

1.15.1 *To define what is meant by "Holy Scriptures".*

Definition of the phrase "Holy Scriptures":
- This is the Bible, i.e. the collection of the inspired books of the Old Testament (46 books) and the New Testament (27 books). These books were written by God who inspired the biblical writers, while respecting what they are, in order to ensure the truth of all they taught. These books contain the history of salvation, which stretches over a period of more than 2000 years.

1.15.2 *To define the expression "Canon of Holy Scriptures".*

Definition of the expression "Canon of Holy Scriptures":
- This is the official list of texts which the Church considers to be inspired and part of the Bible.

1.15.3 *To explain when and how the Church decided which books to recognize as part of the Bible.*

Date and procedure of the Church for determining the Canon of the Holy Scriptures:
- at the Council of Trent (1545-63)
- the Fathers of the Church, meeting under the influence of the Holy Spirit, prepared the official and unchangeable list of texts which Tradition has given to us and which we find in every Catholic Bible.

1.15.4 *To explain why the the Church had to decide that the books it recognized as part of the Bible were inspired.*

Reason for the establishment of the Canon of Holy Scriptures by the Church:
- to finally clarify for Catholics which are the inspired books, since over the centuries, members of the Christian people had developed different opinions on the books that they considered inspired.*

---

* Other Christian communities, the Protestant communities, for example, have a different canon.

Terminal Objective 1.16:

To show the Church's responsibility to preserve and transmit the revealed message. (2.00 Comprehension)

1.16.1 *To explain the responsibility of the Church with respect to the preservation of the revealed message.*

Responsibility of the Church with respect to the preservation of the revealed message:
- the Church cannot add new inspired books to the Bible. Revelation is complete;
- the Church cannot remove any book from the Bible nor any passage from the books already recognized as inspired;
- the Church must preserve intact the actual texts of the inspired books. Even today, the Church watches carefully over the integrity of these texts in the various published editions;
- the Church must keep the depository of revelation contained in the inspired books intact.

1.16.2 *To explain the responsibility of the Church, the people of God, in transmitting the revealed message.*

Responsibility of the Church, people of God, for the transmission of the revealed message:
- discover the revealed message taking into account the literary styles and the contribution of various sciences: geology, archeology, literature, linguistics, exegesis, theology, human sciences, psychology, philosophy, history, etc.;
- interpret the revealed message to reflect contemporary culture;
- point out the specific part of the message which is considered revealed;
- announce and proclaim to all nations the Good News contained in the revealed message (Mk. 16:15-16).

1.16.3 *To explain the role of the Holy Spirit in the exercise of the responsibilities of the Church concerning the revealed message.*

Role of the Holy Spirit in the exercise of the Church's responsibility for the revealed message:
- assist the Church in the preservation and transmission of the revealed message;
- make the living voice of the Gospel heard in the Church and in the world by the Church;
- introduce believers into the truth and have the Word of the Living God live in them.

Terminal Objective 1.17:

To describe the reasons why we can believe that Jesus is the Word of the Living God. (1.00 Knowledge)

1.17.1 *To give three characteristics of the Word of God.*

Characteristics of the Word of God:
- it is living
- it is the revelation of God and man
- it is efficacious.

1.17.2 *To explain that Jesus is the Word of God because he is the Living Word.*

Jesus is the Word of God because he is the Living Word.
- Jesus is the Living Word that is God made flesh to speak to men. "And the Word was made flesh, he lived among us." (Jn. 1:14) Jesus is the Word.

1.17.3 *To explain that Jesus is the Word of God because he is the revelation of God and man.*

Jesus is the Word of God because he is the revelation of God and man.
- Jesus is revelation of God and man:
  . he expresses and reveals God, teaches us who is God - "To have seen me is to have seen the Father." (Jn. 14:9);
  . he revealed to men and women their identity as children of God;
  . he disclosed the future plan of God for humanity, i.e. for man and woman created in God's image;
  . he announced God's invitation to commune in divine life;
  . he disclosed the ultimate goal of all human life: happiness.

1.17.4 *To explain that Jesus is the Word of God because he is the efficacious Word.*

Jesus is the Word of God because he is the efficacious Word.
- Jesus is the efficacious Word
  . he fulfills the salvation of humanity
  . he performs miracles
  . he pardons sins and transforms hearts;
- Jesus transmitted to his apostles and to believers his powers of the efficacious Word:
  "Go out to the whole world; proclaim the Good News to all creation...These are the signs that will be associated with believers: in my name they will cast out devils; they will have the gift of tongues; they will pick up snakes in their hands and be unharmed should they drink deadly poison; they will lay their hands on the sick, who will recover." (Mk. 16:15, 17-18)

Terminal Objective 1.18:

To place oneself in personal relationship to Jesus, Word of the Living God. (2.2 Willingness to respond)

1.18.1 *To list the signs that indicate belief in Jesus, Word of the Living God.*

Some signs that indicate belief in Jesus, Word of the Living God:
. feel that Jesus is speaking to me in the gospels;
. be concerned with understanding as well as possible what Jesus says to me in the gospels;
. desire to be faithful to the Word of the Living God and make efforts to live the Word of God incarnated in Jesus Christ;
. have the desire to announce Jesus Christ, Word of the Living God and this image of Jesus Christ to my parents, my brothers and sisters, my friends;
. seek to spread the Word of God incarnated in Jesus Christ, that is, seek to make it known;
. be proud to proclaim and sing the Word of the Living God.

1.18.2 *To identify the occasions in my life when I can proclaim the Word of the Living God incarnated in Jesus Christ.*

Examples of opportunities in life to proclaim the Word of the Living God incarnated in Jesus Christ:

- at school, during a celebration of the Word;
- at Church, during a eucharistic celebration;
- at a Bible circle, when discussing a Bible text;
- at a liturgy committee, preparing celebrations of the Word;
- in a choir, singing the Word of God;
- in a youth movement (witness-youth), announcing the Word of God to others.

1.18.3 *To freely express my feeling of gratitude to Jesus Christ, Word of the Living God, who is revealed to me and gives meaning to my life.*

Thanksgiving prayer.

Terminal Objective 1.19:

To be attentive to the experience of people who read the Bible regularly. (1.3 Selected Attention)

1.19.1 *To identify people who read the Bible regularly.*

People who regularly read the Bible, according to observations:
Examples:
- a member of my family (father, mother, brother or sister);
- a teacher at my school;
- a classmate;
- the pastoral animator;
- an old person in my neighborhood;
- the mother of a family living near me;
- a sick person I visit regularly.

1.19.2 *To interview a person who reads the Bible regularly, using a list of questions prepared in advance.*

Interview with a person who reads the Bible regularly:
Suggested questions:
- How old were you when you began to read the Bible regularly?
- What made you read the Bible regularly? (an event in your life, the influence of someone)
- When do you like to read the Bible?
- Do you read the Bible alone or with others?
- What books of the Bible do you like to read?
- What have you found in the Bible?
- Why do you read the Bible regularly?
- Do you intend to continue reading the Bible regularly?
- Has regular Bible reading changed anything in your life?

1.19.3 *To write what impressed me most about the interviewed person.*

Selection from the interview that particularly impressed me (personal response).

1.19.4 *To explain how the experience of regularly reading the Bible seems to be a positive experience for the person interviewed.*

Positive aspect of the experience of regular Bible reading for the interviewed person:
- Pay special attention to the responses of the interviewees answering these questions:
  . What have you discovered in the Bible?
  . Why do you read the Bible regularly?
  . Has regular Bible reading changed anything in your life?

Terminal Objective 1.20:

To illustrate how to integrate the reading of the Bible into one's life. (1.0 Receiving)

1.20.1 *To identify moments in my day that I consider would be good times for reading the Bible.*

Suitable moments for reading the Bible in a day:

Examples: . in the morning, when I get up
. during the religious and moral instruction class
. during a celebration of the Word held at school during lunch
. during a eucharistic celebration organized by the parish in the late afternoon
. during some time alone
. in my leisure time
. in a moment of prayer
. when I am reading
. at night, when I go to bed.

1.20.2 *To name the places that would be more suitable for reading the Bible.*

Places that are particularly suitable for reading the Bible:

Examples: . at home, in my room
. in class, with my teacher
. at the parish church
. outdoors, in the country
. in the school library
. with a small group of friends in the pastoral room.

Terminal Objective 1.21:

To state why it is important to read the Bible.
(1.00 Knowledge)

1.21.1 *To explain what I mean by "reading the Bible regularly".*

What I mean by "reading the Bible regularly"
(personal response, which may vary from student to student):
. to some, reading the Bible regularly will mean reading it once a day;
. to others, it will be to read it once a week;
. for others, it will be participating in meetings organized by the pastoral animator, twice a month, etc.

1.21.2 *To tell which books of the Bible I would particularly like to read.*

Books of the Bible I would like to read.

1.21.3 *To tell a friend why I think it important to read the Bible regularly.*

Some examples of reasons I might think it important to read the Bible regularly:
. to hear God speaking to me;
. to strengthen my faith;
. to know Jesus Christ;
. to find the strength to be a witness of the faith;
. to learn the meaning of life;
. to be guided by the Bible witnesses in my faith.

Terminal Objective 1.22:

To willingly find the means to read the Bible in order to live according to the Good News revealed by Jesus Christ, Word of the Living God. (2.2 Willingess to respond)

1.22.1 *To explain what I could do to make good use of the time devoted to regularly reading the Bible.*

Suggested procedure to follow for regular Bible reading:

. select one book of the Bible that interests me particularly, by consulting the Table of Contents;
. find a passage I would like to read in the book selected;
. ask the Holy Spirit to open my understanding and heart to the Word of God;
. read the Word of God carefully;
. notice what strikes me, pleases me, surprises me;
. write down questions that occur to me and ask them later of someone (religion teacher, pastoral animator) who could answer them;
. reread the text, allowing the message in the text to reach me;
. note what the text says to me;
. try to discover how the message in this text can help me live;
. rewrite the text as it speaks to me now.

1.22.2 *To identify the way I could divide up the text to make it easier to read the Bible.*

Ways of dividing up the text:

- a whole gospel (continuously);
- a chapter of a book of the Old or New Testament;
- the parables of Jesus;
- the stories of Jesus' miracles;
- a story of the appearance of the risen Jesus;
- a story of a cure;
- a story of the call of the apostles;
- a story from Jesus' childhood;
- a psalm;
- a canticle.

1.22.3 *To list the aids available to help me better understand the text of the Bible.*

Aids available to understand the Bible better:

- popular commentaries on the Bible sold in the form of comics or tapes (cassettes, records)
- religious programs on television or radio
- Bible magazines
- Bible circles
- sermons
- religious instruction courses
- prayer books
- introductions to the books of the Bible in the Jerusalem Bible.

1.22.4 *To identify the books and magazines in the school library that I could consult to better understand the Bible.*

Books and magazines in the school library that might facilitate Bible reading:
- Bible in comics
- illustrated Bible
- books introducing the Bible
- commentaries on a particular book of the Bible
- Bible magazines.

1.22.5 *To write down my personal ideas about the possibility of including Bible reading as part of my life.*

My personal thoughts on the possibilities of including Bible reading in my life.

The word Gospel is a whole symphony!

I Common meaning in the Greek world:
Good news, happy message.

II In the Greek translation of the Old Testament *(Septuagint)*
- sometimes the profane sense (Good News)
- already occasionally in the sacred sense:
  Good News of Salvation, Peace, the Kingdom of God.

III In the New Testament:
The word GOSPEL keeps its fundamental sense of "good news" but is enriched by a number of shades of meaning. To work out the exact sense in each case there are four criteria:

1) who is the **ORIGIN** of the good news?
   GOD, ALWAYS GOD.
2) who are the intended **RECIPIENTS** of the good news?
   THE POOR
   THE VILLAGES AND THE CITIES
   THE JEWISH PEOPLE, THE NATIONS, THE CHURCHES
   EVERY CREATURE (MK.16:15).
3) who **BEARS** the good news?
   - *first JESUS (Lk. 3:18; 4:18,42; 7:22; see Ac. 10:36)*
   - *then Jesus' disciples: Paul, the companions of Paul, men and women, the communities, etc.*
4) what is the **CONTENT** of the good news?
   - in the mouth of Jesus:
   THE KINGDOM OF GOD (Lk. 4:43; 8:1);
   - in the mouth of the disciples:
   THE PERSON AND THE WORK OF CHRIST
   . Jesus, Jesus-Messiah, Jesus Christ, risen Lord (2 Tm. 2:8).
   . The glory of Christ.
   . The wealth of Christ.
   . The words of the Lord.
   . The grace of God (Ac. 20:24).
   . The glory of the blessed God (1 Tm. 1:11).
   . The resurrection (Ac. 17:18).
   . Salvation.
   . Hope, promise.
   . Peace, joy.
   . Conversion, faith, etc.

IV From the 2nd century, among Christians, the word gospel can also designate one of the four small books which report the words and actions of Jesus in an "ordered account" (Lk. 1:3).

MODULE TWO

GENERAL OBJECTIVES OF MODULE TWO

Module 2 has seven general objectives, as follows:

GENERAL AFFECTIVE OBJECTIVES

- TO ACCEPT THAT UNIVERSAL FELLOWSHIP IS A PLEDGE OF HAPPINESS IN DAILY LIFE. (ATTITUDE)
- TO ACCEPT TO BEHAVE IN SUCH A WAY THAT JESUS BE RECOGNIZED, IN FAITH, AS THE SON OF GOD.
- TO BECOME AWARE THAT, IN FAITH, MARY IS CONSIDERED THE MOTHER OF THE NEW HUMANITY.

GENERAL COGNITIVE OBJECTIVES

- TO UNDERSTAND THE ESSENTIAL ELEMENTS OF THE HUMAN PERSON.
- TO KNOW THAT THE SON OF THE LIVING GOD IS INCARNATED IN JESUS.
- TO UNDERSTAND THE MESSAGE OF LOVE CONTAINED IN THE INCARNATION, PROMISE OF HAPPINESS FOR HUMANITY.
- TO KNOW MARY'S ROLE IN THE SALVATION OF HUMANITY.

INDEX OF CONTENT DEVELOPMENT
MODULE TWO

TERMINAL OBJECTIVE	TOPIC	PAGE
2.1	Like every human person, I am at the same time body, heart, spirit	2.6
2.2	Potential and limitations that everyone experiences with respect to their body	2.8
2.3	Dignity of the human person	2.10
2.4	Acceptance of all persons	2.12
2.5	Jesus true God and true man	2.13
2.6	Revelation of the three persons of the Blessed Trinity	2.18
2.7	Personal stance in relation to the affirmation that Jesus is the Son of God	2.20
2.8	Manifestation of the desire that Jesus be recognized by everyone as the Son of God	2.21
2.9	Incarnation: fulfillment of the promise of salvation	2.22
2.10	Significance of the Incarnation for the life of Christians today	2.24
2.11	Solidarity, the necessary expression of loving fellowship	2.26
2.12	God's invitation to live loving fellowship in the mystical body of Christ	2.27
2.13	Mary, Mother of Jesus and Mother of God	2.29
2.14	Immaculate Conception and Assumption	2.32
2.15	Mary in the life of the Church and in my life	2.33
2.16	Mary, Mother of the new humanity	2.36

THE BIBLE, WORD OF GOD

WRITTEN: We say that the Bible is the Word of God. This statement by Christians assumes:
a written text
an interpretation and
particular reception for the message contained.

WRITING AND DISCERNMENT The text is religious, sacred, without any doubt, but was clearly written by several human writers, some of whom mention their names in their writings. Its discourse, thought and written by people of a particular environment, period, language and mentality is also the Word of God because according to the principle of inspiration, believers recognize that the message of the writer says what God wishes to say to his People, for salvation.

What makes it possible to distinguish those of the writers who were inspired from those who were not is the religious experience of the community of believers of the People of God. God has spoken mainly through historical events interpreted by prophets whose mission the people recognized as being authentic, in the light of revelation already received from God in the past and consideration for history.

God spoke through his Son, Jesus of Nazareth, born within Israel, who fulfilled the already revealed promises of God. Jesus is the main authenticator of the Old Testament. In the life, death and resurrection of Jesus, God tells us the Good News, the Gospel. This message, experienced in the community of the first disciples of Jesus, was explained by the first Christian preachers in the light of the religious experience of the Church. (Acts, Letters, Revelation)

RECEPTION IN THE FAITH To speak of "the Word of God" with respect to the Bible is to make an act of faith. It is to believe that this message carried by a people (Israel, the Church), received after a long process of examination and interpretation through the religious experience of believers in historical conditions (politics, economics, geography) is truly the form God has chosen to say: what he was, what we were for him, what covenant should unite us and what salvation he has promised us if we would be with him from now on and beyond our sinfulness and death.

This faith can only be experienced by a people: the People of God. It is they who bear the Word of God, that guaranty its authenticity and give us the means to respond to it.

Believers receive the Bible as a whole. They avoid taking a phrase out of context but find the true meaning of each book or each passage in the light of all of revelation. They judge their interpretation in the light of the interpretation given by the Church of Jesus Christ, founded on the apostles.

Terminal Objective 2.1:

To explain that like every human person, I am body, heart and spirit* at the same time. (2.00 Comprehension)

2.1.1 *To show the importance of the body in my life and that of all human beings.*

Importance of the *body* in my life and the lives of all human beings:
- whatever is experienced by human beings passes through their body:
  - . everything received from the outside world passes through the body;
  - . everything given to the outside world passes through the body;
- the body is what provides existence;
- the body identifies the individual;
- the organs of the various systems (nervous, respiratory, circulatory, digestive, excretory) ensure the survival of the individual;
- the muscles are organs of movement; some muscles are responsive to the will, while others contract automatically;
- the limbs allow the possibility of movement, making gestures, performing actions, entering into a relationship with the universe of beings and things;
- the senses allow us to see, hear, feel, taste and touch;
- the speech organs allow us to speak to others, to talk and communicate.

2.1.2 *To give examples of the presence of the heart in my life and that of any human being, no matter what their age or condition.*

Examples of the presence of the *heart* in my life as in the lives of all human beings, whatever their age or condition:
- a child becomes inseparable from his favorite toy;
- I suffer from feeling different from others;
- an invalid wants to be useful;
- a patient hates a rough nurse;
- a Christian prays to God;
- an immigrant seeks friends;
- lovers share happiness;
- parents cry about the death of their child;
- an old person is attached to his memories.

2.1.3 *To list activities which are possible for me or any human being, because of my spirit.*

Examples of activities that are possible for me and other human beings because I have a *spirit:*
- recognize people and things;
- meditate on a Bible text;
- think of my family away on a trip;
- think about my future;
- imagine an adventure story;

---

* The heart and spirit, used in their broadest meaning, designate the spiritual dimension of the person, the life principle; in other words, the soul.

- memorize a song;
- resolve a complicated situation;
- remember a birthday;
- solve a problem;
- ask questions;
- ask for explanations;
- make up a funny story;
- understand someone else's unhappiness;
- draw a conclusion based on a logical argument;
- follow the plot of a film;
- criticize a film;
- analyze the arguments for and against change;
- evaluate the political situation of a country;
- seek the causes for a situation;
- draw conclusions.

2.1.4 *To identify opportunities in ordinary life for a human being to discover that I am body, heart and spirit all at once.*

Examples of occasions when human beings discover that they are body, heart and spirit at the same time:
- the discovery of a rare stone:
  . you bend over to pick it up, using your body;
  . you identify the kind of mineral, using your mind;
  . you become fond of it and wear it as jewelry, using your heart;
- reading a letter:
  . you see the writing with your eyes;
  . you understand the writing using your mind;
  . you feel joy in learning good news, using your heart;
- you meet a friend:
  . you express your joy in your smile;
  . you remember happy times spent together using your memory;
  . you are filled with affection, using your heart.

2.1.5 *To show the interrelationship of the body, heart and spirit in the human being.*

A human being is a very well organized and structured unit.
Interrrelationship of the body, heart and spirit in a human being:
- the body gives life to the heart and spirit;
- the mind enlightens the body and the heart;
- the heart animates the body and the spirit.

Terminal Objective 2.2:

To show that every person experiences potential and limitations in body, heart, and spirit. (2.00 Comprehension)

2.2.1 *To list the potential and limitations that everyone experiences with respect to their body.*

Examples of potential and limitations that everyone experiences with respect to their *body:*
- see, but with a restricted field of view;
- walk, but only a limited distance;
- digest, but only a small amount of food at a time;
- work, but not without stopping;
- defend yourself against germs, but not all germs;
- get old, but not forever.

2.2.2 *To list the potential and limitations that everyone experiences with respect to their heart.*

Examples of potential and limitations that everyone experiences with respect to their *heart:*
- love someone, but not perfectly;
- be happy, but for a limited amount of time;
- wish for unclouded happiness, but never be able to achieve it;
- suffer, but only to a limited extent;
- share feelings, but incompletely;
- become sad, but not indefinitely.

2.2.3 *To list the potential and limitations that everyone experiences with respect to their spirit.*

Examples of potential and limitations that everyone experiences with respect to their *spirit:*
- memorize, but not without danger of forgetting;
- study, but only step by step;
- understand an explanation, but not a mystery;
- remember, but not perfectly;
- invent, but with limitations;
- analyze, but only one thing at a time.

2.2.4 *To give facts that show that everyone, whatever their age or condition, experiences potential and limitations with respect to their body, heart and spirit.*

Examples showing that everyone experiences potential and limitations of their body, heart, and spirit:
- during a marathon, each runner reaches the limit of his or her speed and endurance;
- like me, other people are capable of loving and being loved but like me, they are never fully satisfied and are always looking;
- hospitals are full of sick people who may get well or not;

- as the result of a misunderstanding, an engaged couple breaks off their engagement;
- in old people's homes, the aged residents suffer from feeling alone, far from their families;
- like me, others are full of desire to do good things but like me, they are prevented by their fears, taboos, prejudices, thoughts of what others might think;
- researchers start an experiment over a hundred times without achieving the desired results;
- poets imagine magnificent things without always being able to express them in words;
- like me, others would like to expand their knowledge as much as possible in various subjects (science, cooking, mechanics, history, arts, music, etc.), but like me, they can never learn everything about everything.

Terminal Objective 2.3:

To describe the fact that the human person is a mystery, as a sign of one's grandeur and dignity. (2.20 Interpretation)

2.3.1 *To define the word "dignity".*

Definition of the word "dignity":
- dignity comes from the Latin *dignitas* which means:
  - . personal merit
  - . quality
  - . prestige
  - . value
- respect comes from the Latin words *respectus* which means:
  - . regard
  - . consideration
- and *respicere* which means:
  - . to look back or behind
  - . to turn attention to
  - . to look at
  - . to be mindful of
  - . to have a care for.

2.3.2 *To express the wonders of my own life in terms of the body, heart and spirit.*

Wonders of my own life in terms of the body, heart and spirit.

2.3.3 *To make a list for myself of my potential and limitations in terms of the body, heart and spirit.*

List of my own potential and limitations in terms of the body, heart and spirit.

2.3.4 *To compose a prayer of thanks for the discovery of my own dignity.*

Prayer of thanks.

2.3.5 *To give the different meanings of the word "mystery".*

Different meanings of the word "mystery":
- what is incomprehensible, hidden, unknown
- difficult, obscure question
- "a religious truth revealed by God that man cannot know by reason alone and that once it has been revealed cannot be completely understood" (Webster's Third New International Dictionary)*
- a reality so rich that we are never finished discovering and understanding it.

* By permission. From Webster's Third New International Dictionary c 1981 by Merriam-Webster Inc. publisher of the Merriam-Webster dictionaries.

2.3.6 *To show that a human being is a kind of a mystery.*

The human being, a mystery:
- within human beings there is a hidden meaning, a becoming that is only gradually discovered;
- they learn to know themselves day by day;
- they cannot understand themselves perfectly;
- they have secrets;
- they succeed in revealing only part of their feelings;
- they do not always succeed in expressing what they think;
- they have reactions that sometimes even surprise themselves;
- they change in their thoughts, desires and feelings.

2.3.7 *To give the two main reasons why people are mysteries.*

Two main reasons why people are mysteries:
- a person cannot be grasped in totality:
  . it is impossible to know oneself completely or another completely;
  a person is such a rich reality that it can never be completely known.
- people are dynamic:
  . they are not fixed in their growth,
  . they are in perpetual change,
  . they are constantly in the process of becoming.

2.3.8 *To tell about a situation in which I can feel I may never finish discovering another person.*

Example of a situation in which a young person can feel that he or she may never finish discovering another person.
- Even after having spoken to a friend for a long time, a young person feels that there is still an unknown portion of the other person:
  . you don't know everything a friend may be thinking;
  . you don't know all your friend's secrets;
  . you cannot always predict a friend's reactions;
  . you can never be totally sure of your friend's friendship and it can change.

Terminal Objective 2.4:

To accept every person, including self, with their potential and their limitations. (3.1 Acceptance of a value)

2.4.1 *To describe my behavior or my feelings with respect to the following people:*
an invalid
an athlete
an old person
a star
a tramp
an immigrant
a doctor
a woman alcoholic
a policeman
a mental patient
a woman politician
a teacher.

Description of behavior or feelings with respect to the people listed.

2.4.2 *To identify the basis for respecting a person, whatever their age or condition.*

Basis for respect due everyone: human dignity. Everyone has life:
- everyone is body, heart and mind at the same time;
- everyone is created in the "image of God" (Gn. 1:27);
- everyone is unique, original;
- everyone is given freedom;
- everyone is autonomous and responsible for their actions;
- everyone has a unique role to play in the world;
- everyone is dynamic;
- everyone is perpetually changing, in a constant state of becoming;
- everyone is a mystery: they cannot be understood completely, because part of each person always remains unknown.

Terminal Objective 2.5:

To show that Jesus is true God and true man at the same time. (1.00 Knowledge)

2.5.1 ***To explain, based on the gospels, why Jesus was a man "completely like his brothers" (Heb. 2:17).***

Jesus, true man "completely like his brothers" (Heb. 2:17):

- a) Jesus had a *body:*
  - . he had a genealogy:
    "A genealogy of Jesus Christ, son of David, son of Abraham" (Mt. 1:1);
  - . he was born of a woman named Mary, wife of Joseph:
    "She gave birth to a son; and he named him Jesus" (Mt. 1:25);
  - . he had a place of birth:
    "After Jesus had been born at Bethlehem in Judaea during the reign of King Herod" (Mt. 2:1);
  - . he grew up in a small town (Mt. 2:22-23);
  - . he had a normal childhood (Lk. 2:40, 2:51);
  - . he felt hunger, fatigue, sleepiness, thirst, like everyone else (Mt. 4:2, 9:10-11, Jn. 4:6-7);
  - . he had senses like everyone else (Mt. 9:12);
  - . he had a normal body (Mt. 26:6-7, Mk. 11:7);
  - . he felt the tortures of the condemned (Mt. 27:28-29, 33-35);
  - . he died on the cross (Mt. 27:50);
  - . he was placed in the tomb (Mk. 14:43, Lk. 23:55).

- b) Jesus had a *heart:*
  - . he had friends:
    "You are my friends, if you do what I command you... I call you friends because I have made known to you everything I have learned from my Father" (Jn. 15:14-15) (Jn. 11:3, Lk. 23:49);
  - . he felt passions and feelings:
    "Grieved to find them so obstinate, he looked angrily around at them, and said to the man, 'Stretch out your hand.' He stretched it out and his hand was better. The Pharisees went out..." (Mk. 3:5-6) (Mk. 9:36-37, 6:34, 8:1-3);
  - . he was moved by suffering and unhappiness: "Jesus felt pity for them and touched their eyes, and immediately their sight returned and they followed him" (Mt. 20:34) (Lk. 7:12-13, Jn. 11:32-36, Lk. 19:41-42);
  - . he was moved by good (Mk. 10:20-21);
  - . he had a constant relationship with his Father (Lk. 6:12);
  - . he suffered deeply (Mt. 26:37-38).

- c) Jesus had a *spirit:*
  - . he was intelligent:
    "Three days later, they found him in the Temple, sitting among the doctors, listening to them, and asking them questions; and all those who heard him were astounded at his intelligence and his replies" (Lk. 2:46-47);
  - . he spread his teaching in a remarkable way:

"He went around the whole of Galilee teaching in their synagogues" (Mt. 4:23) (Mt. 7:28);

. he discussed the Pharisee traditions:
Pharisees and scribes from Jerusalem then came to Jesus and said, "Why do your disciples break away from the tradition of the elders?"..."And why do you," he answered, "break away from the commandment of God for the sake of your tradition?" (Mt. 15:1-3);
. he spoke with wisdom (Mk. 12:28);
. he judged the remarks of his questioners (Mk. 12:34);
. he condemned his contemporaries (Mt. 11:16-17);
. he understood the tricks of his enemies (Lk. 20:20-26);
. he gave his soul to God (Lk. 23:46).

2.5.2 *To explain, based on the gospels, why Jesus was perceived by the people of his time as a mysterious, surprising person.*

Jesus, perceived by the people of his time as a surprising, mysterious person:

- *he aroused a whole range of feelings:*
  . "With the coming of the sabbath he began teaching in the synagogue and most of them were astonished when they heard him. They said, 'Where did the man get all this? What is this wisdom that has been granted him, and these miracles that are worked through him? This is the carpenter, surely, the son of Mary...'" (Mk. 6:2-3)
  . "When his relatives heard of this, they set out to take charge of him, convinced he was out of his mind." (Mk. 3:21)
  . "This reply took them completely by surprise." (Mk. 12:17)
  . (Mt. 13:57; Lk. 6:11).
- *people wondered about his true identity:*
  . The men were astounded (at the calming of the storm) and said, "Whatever kind of man is this? Even the winds and the sea obey him." (Mt. 8:27)
  . "Surely this is Jesus son of Joseph," they said. "We know his father and mother." (Jn. 6:42)
  . Meanwhile Herod the tetrarch had heard about all that was going on; and he was puzzled... (Lk. 9:7)
  . (Mk. 6:15-16; Jn. 10:24-25; Mt. 12:23).

2.5.3 *To explain, based on the gospels, why Jesus is a human being different from others because he reveals God in a special way.*

Jesus, a human being different from others because he revealed God in a special way:

- *he chose as his disciples simple people, good workers:*
  he thus revealed a God who welcomed the humble;
  As he was walking along by the Sea of Galilee he saw Simon and his brother Andrew casting a net in the lake -- for they were fishermen. And Jesus said to them, "Follow me and I will make you into fishers of men." And at once they left their nets and followed him.

(Mk. 1:16-18)

Going on from there he saw another pair of brothers, James son of Zebedee and his brother John; they were in their boat with their father Zebedee, mending their nets, and he called them. (Mt. 4:21) (see also Mt. 9:9)

- *he spent his time with people not always well regarded by the Jews in his group, people who were not respected, sometimes even despised and rejected:*
  he thus revealed a God who was interested in all, especially the poor, the small and the weak;
  When the scribes of the Pharisee party saw him eating with sinners and tax collectors, they said to his disciples, "Why does he eat wth tax collectors and sinners?" (Mk. 2:16)
  "I did not come to call the virtuous, but sinners." (Mk. 2:17)
  (see also Mt. 11:19; Lk. 15:1-2; Lk. 19:5-7)
- *he taught with authority and this authority was recognized by various classes of Jewish society of the time:*
  he thus revealed a God who is the Truth and the Life (Jn. 14:16);
  Jesus had now finished what he wanted to say, and his teaching made a deep impression on the people because he taught them with authority, and not like their own scribes. (Mt. 7:28-29)
  ...he taught the people in their synagogue in such a way that they were astonished. (Mt. 13:54)
  "Again, you have learned how it was said to our ancestors: You must not break your oath, but must fulfill your oaths to the Lord. But I say this to you: do not swear at all." (Mt. 5:33-34)
  (see also Mt. 7:7, 11:28, 11:15-17, 23:27, 11:20; Mk. 9:5, 14:45-46, 19:16, 8:19; Jn. 3:1-2)
- *he proposed a morality based on service, humility and love:*
  he thus revealed a God whose goodness is boundless;
  You have learned how it was said to our ancestors...
  But I say this to you... (Mt 5:21)
  How happy are the poor in spirit;
  theirs is the kingdom of heaven.
  Happy the gentle:
  they shall have the earth for their heritage.
  Happy those who mourn:
  they shall be comforted...
  (Mt. 5:3-5)
  So he sat down, called the Twelve and said, "If anyone wants to be first, he must make himself last of all and servant of all." (Mk. 9:36)
  (see also Mt. 7:1, Lk. 9:48, Lk. 22:27, Mk. 10:43-45, Jn. 13:34)
- *he considered love for fellow man more important than the law:*
  he thus revealed a God for whom a human being is more important than a ritual observed or a legal prescription;
  At that time Jesus took a walk one sabbath day through the cornfields. His disciples were hungry and began to pick ears of corn and eat them. The Pharisees noticed it and said to him, "Look, your disciples are doing something that is forbidden on the sabbath." (Mt. 12:1-2)

"...it is permitted to do good on the sabbath day." Then he said to the man, "Stretch out your hand." He stretched it out and his hand was better, as sound as the other one.
(Mt. 12:12-13)
And he said to them, "The sabbath was made for man, not man for the sabbath, so the Son of Man is master even of the sabbath." (Mk. 2:27)
(see also Mt. 15:1-2, 5:17)

- *he performed miracles:*
he thus revealed an omnipotent God who is concerned with the unhappy and cares about human needs;
They then brought to him a blind and dumb demoniac; and he cured him, so that the dumb man could speak and see. (Mt. 12:22)
As he stepped ashore he saw a large crowd; and he took pity on them and healed their sick. (Mt. 14:14)
(see also Lk. 6:18-19, Mt. 4:23-24, Lk. 11:20)

2.5.4 *To describe the power that Jesus held and that shows that Jesus had a unique link with God.*

Power exercised by Jesus and which shows a unique link between Jesus and God: Jesus pardoned sins. He thus revealed, to those who had faith, that he was sent by God to forgive sins.

Jesus said to the paralytic, "Courage, my child, your sins are forgiven." (Mt. 9:2)
Then he said to her, "Your sins are forgiven." Those who were with him at table began to say to themselves, "Who is this man, that he even forgives sins?" But he said to the woman, "Your faith has saved you; go in peace." (Lk. 7:48-50)
"Neither do I condemn you (the adulterous woman)," said Jesus, "go away and don't sin any more." (Jn. 8:11)

2.5.5 ***To find, based on the gospel stories, particular occasions in which the divine person of Jesus appeared or was recognized.***

Particular occasions where the divinity of Jesus was shown or recognized:

- **at the baptism of Jesus (Lk. 3:21-22)**
- **during the temptation in the desert (Lk. 4:1-13)**
- **when he cured a demoniac at Capernaum (Lk. 4:33-37)**
- **when he cured a paralytic and forgave his sins (Lk. 5:17-26)**
- **at the transfiguration (Lk. 9:28-36)**
- **at Peter's profession of faith (Mt. 16:13-20)**
- **at the resurrection of Lazarus (Jn. 11:17-44)**
- **before the Sanhedrin (Mt. 26:57-68)**
- **at his death on the cross (Mt. 15:33-39)**
- **after his resurrection (Lk. 24:1-53).**

Terminal Objective 2.6:

To identify some gospel texts on which we can rely to affirm the mystery of the Blessed Trinity. (1.00 Knowledge)

2.6.1 *To quote the words of Jesus that show God as Father.*

Words of Jesus which show God as Father:

"Everything has been entrusted to me by my Father; and no one knows the Son except the Father and those to whom the Son chooses to reveal him."
(Mt. 11:27)
"But the hour will come -- in fact it is here already -- when true worshipers will worship the Father in spirit and truth..."
(Jn. 4:23)
"Abba (Father)!" he said. "Everything is possible for you. Take this cup away from me. But let it be as you, not I, would have it." (Mk. 14:36)
(see also Lk. 23:46, Mt. 6:9-10,12:50, Lk. 10:21, Mt. 18:10, Jn. 10:25, Lk. 2:49)

2.6.2 *To quote the gospel texts that affirm that Jesus is the Son of God.*

Gospel texts that affirm that Jesus is the Son of God:

"You are my Son, the Beloved; my favor rests on you."
(Mk. 1:11)
And a cloud came, covering them in shadow; and there came a voice from the cloud: "This is my Son, the Beloved. Listen to him." Then suddenly, when they looked around, they saw no one with them any more but only Jesus.
(Mk. 9:7-8)
(see also Jn. 3:16, 3:35, 6:40, 5:19)

2.6.3 *To quote the words of Jesus which reveal the existence of the Spirit.*

Words of Jesus which reveal the existence of the Spirit:

"I shall ask the Father
and he will give you another Advocate
to be here with you for ever,
the Spirit of truth
whom the world can never receive
since it neither sees nor knows him."
(Jn. 14:16-17)

"But the Advocate, the Holy Spirit,
whom the Father will send in my name,
will teach you everything
and remind you of all I have said to you." (Jn. 14:26)
"And so I tell you, every one of men's sins and blasphemies will be forgiven, but blasphemy against the Spirit will not be forgiven."
(Mt. 12:31)
(see also Mt. 28:19-20, Lk. 10:21, 11:13, Mk. 1:8, Mt. 12:28)

2.6.4 *To name the Christian mystery which refers to God as Father, Son and Spirit.*

Name of the Christian mystery which refers to God as Father, Son and Spirit:

mystery of the Blessed Trinity.

2.6.5 *To formulate the definition of the mystery of the Blessed Trinity.*

Definition of the mystery of the blessed Trinity:
one God in three persons: Father, Son and Spirit.

Terminal Objective 2.7:

To place oneself personally before the affirmation that Jesus is the Son of God. (2.2 Willingness to respond)

2.7.1 *To read personally and silently the following texts of the gospels which present Jesus, Son of God: Lk. 1:35; Jn. 10:36, 11:24-27; Mt. 26:63-64; Mk. 15:39.*

A few Gospel texts which present Jesus, Son of God:

> "The Holy Spirit will come upon you," the angel answered, "and the power of the Most High will cover you with its shadow. And so the child will be holy and will be called Son of God."
> (Lk. 1:35)
> "Yet you say to someone the Father has consecrated and sent into the world 'You are blaspheming' because he says, 'I am the Son of God'".
> (Jn. 10:36)
> Martha said, "I know he will rise again at the resurrection on the last day." Jesus said: "I am the resurrection. If anyone believes in me, even though he dies he will live, and whoever lives and believes in me will never die. Do you believe this?" "Yes, Lord," she said, "I believe that you are the Christ, the Son of God, the one who was to come into this world." (Jn. 11:24-27)
> (see also Mt. 26:63-64, Mk. 15:39)

2.7.2 *To express, in writing, my personal response to the question that Jesus addressed to his disciples: "But you... who do you say I am?" (Mt. 16:15).*

A personal response to the question that Jesus put to his disciples, "But you... who do you say I am?"

2.7.3 *To compare my response to that of Simon Peter, "You are the Christ, the Son of the Living God" (Mt 16:16).*

Comparison of answer with that of Simon Peter.

2.7.4 *To summarize the teaching which results from the reaction of Jesus to the response of Peter: "Simon, son of Peter, you are a happy man! Because it was not flesh and blood that revealed this to you but my Father in heaven." (Mt 16:17)*

Teaching which results from the reaction of Jesus to Peter:
- a human being is not able to discover Jesus as Son of God purely by intelligence alone;
- faith makes it possible to recognize Jesus as Son of God;
- faith is a gift of the Father;
- happiness is promised to those who, in faith, recognize Jesus as Son of God.

Terminal Objective 2.8:

To mrnifest freely the desire that Jesus be recognized by everyone as the Son of God. (3.3 Commitment)

2.8.1 *To formulate a prayer intention that asks the Father for everyone to have the joy of believing in Jesus, Son of God.*

Personal prayer intention.

2.8.2 *To make up a prayer to ask the Father to increase my own faith in Jesus, Son of God.*

Personal prayer.

2.8.3 *To select the preferred times in the life of the Church to pray to the Father to increase the faith of all Christians in Jesus, Son of God.*

Preferred times in the life of the Church to pray to the Father to increase the faith of all Christians in Jesus, Son of God:
- the celebration of the eucharist
- a celebration of the Word
- a major liturgical feast (Christmas, Easter, Corpus Christi, Christ the King, Pentecost, Ascension)
- a sacramental celebration.

2.8.4 *To identify the opportunities in my own life for praying to the Father to increase my faith in Jesus, Son of God.*

Examples of opportunities in my own life to pray to the Father to increase my faith in Jesus, Son of God:
- in my temptations
- in my doubts
- when questioning the faith in Jesus and the divinity of Jesus of Nazareth
- in my daily prayer
- when faced with non-belief in Jesus
- in the face of blasphemy
- in my meditation on the Word of God.

Terminal Objective 2.9:

To establish that the Incarnation fulfills the promise of salvation made by God to Israel in the Old Testament. (2.00 Comprehension)

2.9.1 *To state the promise of salvation made by God to Israel in the Old Testament.*

Promise of salvation made by God to Israel in the Old Testament: "I will make you enemies of each other: you and the woman, your offspring and her offspring. It will crush your head and you will strike its heel."
(Gn. 3:15)
"The Lord himself, therefore, will give you a sign. It is this: the maiden is with child and will soon give birth to a son whom she will call Immanuel." (Is. 7:14)
(see also Is. 11:10-11, Is. 46:13, Jr. 23:5-6, Mi. 5:1-2)

2.9.2 *To define salvation in its broad meaning.*

Definition of salvation in its broad meaning:
Passage from a negative situation to a positive situation, due to outside intervention.

2.9.3 *To show what salvation meant in the Old Testament.*

What does salvation mean in the context of the Old Testament?
- Only God saves
- God saves only those who belong to the covenant, those he has freed and have agreed to life with him
- When such life with him is compromised in a negative situation, God intervenes to save, to change into a positive situation, guaranty that his covenanter is with him and lives with him.

2.9.4 *To list the gospel texts that testify that the Incarnation fulfills the promise of salvation made by God to Israel.*

Gospel texts that testify that the Incarnation fulfills the promise of salvation made by God to Israel:

"Joseph son of David, do not be afraid to take Mary home as your wife, because she has conceived what is in her by the Holy Spirit. She will give birth to a son and you must name him Jesus, because he is the one who is to save his people from their sins." Now all this took place to fulfill the words spoken by the Lord through the prophet: The virgin will conceive and give birth to a son and they will call him Emmanuel. (Mt. 1:20-23)
When King Herod heard this he was perturbed, and so was the whole of Jerusalem. He called together all the chief priests and the scribes of the people, and inquired of them where the Christ was to be born. "At Bethlehem in Judaea," they told him, "for this is what the prophet wrote:
And you, Bethlehem, in the land of Judah, you are by no means least

among the leaders of Judah, for out of you will come a leader who will shepherd my people Israel." (Mt. 2:3-6)
Several people who had been listening said, "Surely he must be the prophet," and some said, "He is the Christ," but others said, "Would the Christ be from Galilee? Does not scripture say that the Christ must be descended from David and come from the town of Bethlehem?" (Jn. 7:40-42)
(see also Mk. 10:45, Lk. 19:10, Jn. 10:9, Jn. 3:16-17)

2.9.5 *To formulate the Church's definition of the mystery of the Incarnation.*

Definition the Church gives of the mystery of the Incarnation:

God made man in Jesus Christ.

Terminal Objective 2.10:

To explain the impact of the Incarnation on the life of Christians today. (2.00 Comprehension)

2.10.1 *To explain the motive of the Incarnation.*

Motive of the Incarnation:

to save mankind.
"... I have come not to condemn the world, but to save the world." (Jn. 12:47)
"I have come so that they may have life and have it to the full."
(Jn. 10:10)

2.10.2 *To explain what salvation means in the New Testament.*

What does salvation mean in the New Testament?
- A new covenant sealed in the blood of Jesus and offered to all men and women.
- Essential condition for joining this covenant: faith in Jesus as Son of God.
- In Jesus Christ, the Living God saves us from any negative situation that might compromise our life with him, including sin, which is rebellion against God and which compromises our life with God.
- The Living God gives us, in Jesus Christ, the possibility of living from his life.
- Christ, the Church and all those who proclaim the Gospel, who carry the Word of God, participate in the mediation of Jesus Christ, i.e. become bearers of salvation for those who believe, due to their action.

2.10.3 *To list the consequences of the Incarnation for Christians of today.*

Consequences of the Incarnation for Christians today:
- the necessity to answer with faith the revelation of the living God, incarnated in Jesus Christ, to become a "child of God";
- certainty of being personally loved by God;
- being children of the Father, as brothers and sisters of Jesus;
- being brothers and sisters of all Christians as children of the same Father;
- permanent invitation to live the life of God;
- renewal of the meaning of the life of a Christian;
- assured happiness for Christians because in Jesus the fullness of life is found;
- presence of God assured for all time by humanity, by the gift of the Spirit;
- belonging to the mystical body of Christ;
- participation in the living community of the Church which continues the fulfillment of salvation on earth.

2.10.4 *To find examples of the signs of salvation in the world, because of the love of God.*

Examples of signs of salvation in the world, because of the love of God:

- enemies become reconciled
- neighbors help each other out
- volunteers give time for good works
- people freely choose to devote their whole lives to the service of others
- charities take care of invalids, the poor, the old, orphans, the homeless, ill, etc.
- agencies work hard for peace, justice, help for others, brotherhood, etc.

Terminal Objective 2.11:

To accept that solidarity is necessary to loving fellowship. (2.1 Acquiescence to responding)

2.11.1 *To define solidarity.*

Definition of solidarity:
- reciprocal dependence between people
- feeling which leads people to help each other.

2.11.2 *To identify occasions in life to experience solidarity.*

Examples of occasions to experience solidarity:
- after a family party, help put things back in order;
- in a game, respect the role each has been given at the beginning;
- for a group outing, help in the preparations;
- in chores, do a good job;
- in a trying situation (illness, mourning, accident) provide the comfort of your presence;
- during a march organized for the Third World, participate actively as well as you are able.

2.11.3 *To explain how in a particular situation solidarity is an expression of loving fellowship.*

Solidarity, expression of loving fellowship.

2.11.4 *To think a while about the importance of experiencing solidarity to be happy.*

Personal reflection.

Terminal Objective 2.12:

To show that God invites Christians to live in loving fellowship in the mystical body of Christ. (1.00 Knowledge)

2.12.1 *To note texts in the New Testament which affirm the existence of the mystical body of Christ.*

A few New Testament texts that affirm the existence of the mystical body of Christ:
- You know, surely, that your bodies are members making up the body of Christ? (1 Co. 6:15)
- Just as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ. In the one Spirit we were all baptized...and one Spirit was given to us all to drink. (1 Co. 12:12-13)
- Col. 1:18, Rm. 12:4-5, 1 Co. 10:16-17, Col. 3:15.

2.12.2 *To explain what reveals to Christians the reality of the mystical body of Christ.*

What reveals to Christians the reality of the mystical body of Christ:
- dignity of each of the members of the mystical body;
- various charismas of the members of the Church in terms of their various functions;
- harmony which the various members of the mystical body are called upon to achieve among themselves;
- tenderness for the members of the mystical body who suffer or are weaker;
- solidarity of each of the members with the Head of the mystical body;
- reciprocity of services among the members of the mystical body;
- fellowship among the members of the mystical body.

2.12.3 *To say why the fact of knowing oneself to be a member of the mystical body of Christ may influence my relationships with others.*

Personal expression.

2.12.4 *To note the moral instructions given to members of the mystical body of Christ in the following biblical passages:*
Ep. 2:1-5, 1 Th. 4:1-12, 1 Th. 5:12-22, Ep. 5:10-18, Rm. 12:3-21, Rm. 13:8-14, Col. 3:12-15, 1 P. 1:22-25, 1 P. 4:7-11, 1 Jn. 4:7-21.

Moral instructions given to the members of the mystical body of Christ:

Bible text	moral instruction
(Ep. 2:1-5)	Live far from carnal desires, give up the urges of the flesh and guilty thoughts.
(1 Th. 4:1-12)	Live in a way that pleases God: grow in brotherly charity, avoid passions, attend to your own business, work with your hands.

(1 Th. 5:12-22)	Be considerate of those who work among you, be at peace, warn the idlers, give courage to the fearful, care for the weak, be patient with all, seek the good, be happy, pray constantly.
(Ep. 5:10-18)	Live like intelligent beings, seeking the will of God.
(Rm. 12:3-21)	Judge yourself soberly, use your talents for the good of the community, feel brotherly love for all, even your enemies.
(Rm. 13:8-14)	Love your neighbor as yourself.
(Col. 3:12-15)	Be full of compassion, kindness, humility, gentleness, patience, be tolerant, pardon, live charity.
(1 P. 1:22-25)	Love others like brothers and sisters.
(1 P. 4:7-11)	Be intelligent, sober and charitable, practice hospitality, serve others.
(1 Jn. 4:7-21)	Love God, love your brother.

2.12.5 *To indicate the central message which results from the various moral instructions given to members of the mystical body of Christ.*

Central message contained in the various moral instructions given to members of the mystical body of Christ:

practice charity, or loving fellowship, to build the unity of the members of the mystical body of Christ.

"...anyone who loves God must also love his brother."
(1 Jn. 4:21)

2.12.6 *To meditate personally on the hymn to charity written by St. Paul (1 Co. 13:1-13).*

Personal meditation.

Terminal Objective 2.13:

Using the Bible as reference, to show that Mary is the Mother of Jesus and Mother of God. (1.00 Knowledge)

2.13.1 *To find clues about the identity of Mary in the gospels.*

Some clues about the identity of Mary in the gospels:

The angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the House of David; and the virgin's name was Mary. (Lk. 1:26-27)

This is how Jesus Christ came to be born. His mother Mary was betrothed to Joseph; but before they came to live together she was found to be with child through the Holy Spirit. (Mt. 1:18)
Know this too: your kinswoman Elizabeth has, in her old age, herself conceived a son, and she whom people called barren is now in her sixth month... (Lk. 1:36)
(see also Mt. 1:16, Mt. 1:24-25, Lk. 2:7, Lk. 2:39)

NOTE: We learn from the Apocrypha that the mother of Mary was named Anne and her father Joachim.

2.13.2 *To analyze the main elements of the text of the Annunciation in Lk.1:26-38.*

Main elements of the text of the Annunciation in Lk.1:26-28:

text of the Annunciation (Lk. 1:26-38)	analysis of main elements
	a) the words of the angel
"Rejoice, so highly favored! The Lord is with you." (Lk. 1:28)	. Mary is the one whom God has chosen for all eternity: she can therefore be happy and rejoice.
"...you have won God's favor. Listen! You are to conceive and bear a son, and you must name him Jesus. He will be great and will be called Son of the Most High. The Lord will give him the throne of his ancestor David." (Lk. 1:30-32)	. Mary is called by God to become the mother of Jesus in the faith in the promise of salvation.
"The Holy Spirit will come upon you and the power of the Most High will cover you with its shadow. And so the child will be holy and will be called Son of God." (Lk. 1:35)	. Mary will be the mother of Jesus through the action of the Holy Spirit.

"Your kinswoman Elizabeth has, in her old age, herself conceived a son, and she whom people called barren is now in her sixth month, for nothing is impossible to God." (Lk. 1:36-37)	. God has given a sign to Mary to increase her confidence and give her the strength to say "yes" to his Word.
She was deeply disturbed by these words and asked herself what this greeting could mean. (Lk. 1:29)	b) the answer of Mary . Mary is surprised at being greeted by a stranger.
"But how can this come about, since I am a virgin?" (Lk. 1:34)	. Mary seeks to understand, she asks questions.
"I am the handmaiden of the Lord. Let what you have said be done to me." (Lk. 1:38)	. Mary accepts God's will; she welcomes in her heart and her body the Word of God, the Savior, and thus brings life to the world.

2.13.3 *To cite a Bible passage that testifies that Mary fulfills the promise of salvation made by God to humanity.*

Bible passage which testifies that in Mary the promise of salvation made by God to humanity is being fulfilled:

- "Now all this took place to fulfill the words spoken by the Lord through the prophet:
  The virgin will conceive and give birth to a son and they will call him Emmanuel, a name which means 'God-is-with-us'." (Mt. 1:22-23)
- Mary is the one who is prophetically introduced in the promise of salvation made to our first parents who fell into sin:
  "I will make you enemies of each other, you and the woman, your offspring and her offspring." (Gn. 3:15)
- Mary is announced by the prophecy of Micah:
  "Yahweh is therefore going to abandon them till the time when she who is to give birth gives birth."
  (Mi. 5:2)

2.13.4 *To list the occasions where Mary is recognized as the mother of Jesus in the gospels.*

Some occasions when Mary is recognized in the gospels as the mother of Jesus:

- the visit of the Magi
  "...and going into the house they saw the child with his mother Mary..."(Mt. 2:11)
- at the presentation of Jesus in the Temple
  (Lk. 2:33-35)
- during the flight into Egypt
  (Mt. 2:13)

- at the return from Egypt
  (Mt. 2:21)
- in Jerusalem, during the Passover
  Three days later, they (his parents) found him in the Temple, sitting among the doctors... They were overcome when they saw him, and his mother said to him, "My child, why have you done this to us? See how worried your father and I have been, looking for you." (Lk. 2:46-48)
- at the return to Nazareth after the Passover
  (Lk. 2:51)
- at the wedding at Cana
  (Jn. 2:1-3)
- after the wedding at Cana
  After this he went down to Capernaum with his mother and the brothers, but they stayed there only a few days. (Jn. 2:12)
- during a visit by Jesus to Nazareth
  (Mt. 13:54-55)
- during a day of preaching by Jesus
  (Mk. 3:31)
- on Golgotha
  Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing hear her, Jesus said to his mother, "Woman, this is your son." Then to the disciple he said, "This is your mother." (Jn. 19:25-27)

2.13.5 *To show that Mary is the mother of God.*

Mary, mother of God:
because of the hypostatic union of the human and divine natures in the person of Jesus, the Son of God, Mary, the mother of Jesus, is likewise recognized as mother of God.

Terminal Objective 2.14:

To explain that the Church recognizes the privileges of the Immaculate Conception and the Assumption of Mary because of her participation in the salvation of humanity. (1.00 Knowledge)

2.14.1 ***To define the word dogma.***

Definition of the word dogma:
proposition of faith proclaimed by infallible authority and based on the authentic doctrine of the Church.

2.14.2 ***To state the essential information about the dogma of the Immaculate Conception.***

Essential information about the dogma of the Immaculate Conception:
- *content*: from the first moment of her conception, Mary was preserved from original sin by the action of a special grace from God.
- *theological foundation:*
  - because she freely agreed to be the mother of Jesus, Savior of the world, and thus become the mother of God, Mary is redeemed in a perfect way, from the moment of her conception;
  - by anticipation of the merits from the redemptive act of Christ, Mary is free of all trace of sin;
  - sin is impossible for Mary, because she benefited from the integrity that the first man and women enjoyed before the Fall;
  - Mary is formed and fashioned by the Holy Spirit like a new creature, perfectly saved;
- *solemn proclamation*: in 1854 by Pope Pius IX;

- *date of the liturgical feast*: December 8.

2.14.3 ***To state the essential information about the dogma of the Assumption.***

Essential information about the dogma of the Assumption:
- *content*: at the moment of her death, Mary was raised in body and soul to celestial glory. In other words, she was immediately resurrected.
- *theological foundation:*
  - because of the privilege of the Immaculate Conception, the body of Mary, the mother of God, could not undergo the corruption of the tomb;
  - the redemptive grace of the work of the salvation makes Mary the first person perfectly redeemed, called to the glory of heaven at the very moment of her death.
- *solemn proclamation*: in 1950, by Pope Pius XII;

- *date of the liturgical feast*: August 15.

Terminal Objective 2.15:

To enumerate circumstances where Mary manifests her presence in the life of the Church and in one's life. (1.00 Knowledge)

2.15.1 *To list the principal feasts of Mary celebrated by the Church.*

Principal feasts of Mary celebrated by the Church:

February 2	Purification
March 25	Annunciation
May 31	Queen mediator of all graces
July 2	Visitation
July 16	Our Lady of Mt. Carmel
August 5	Our Lady of the Snows
August 15	Assumption
August 22	Immaculate Heart
September 8	Nativity
September 12	Holy Name of Mary
September 15	Seven Sorrows
September 24	Our Lady of Mercy
October 7	Holy Rosary
October 11	Maternity
November 21	Presentation
December 8	Immaculate Conception.

2.15.2 *To list the most familiar prayers to Mary.*

The most familiar prayers to Mary:
Hail Mary
Angelus
Magnificat
Remember, o most gracious Virgin/Memorare
Regina caeli
Holy Mary, Mother of God
Litanies of the Holy Virgin.

2.15.3 *To list the devotions to Mary in the Church.*

Examples of devotions to Mary in the Church:
liturgical feasts
Marial celebrations
consecration to Mary, offering, promise, vow
rosary
mysteries of the rosary
Marial associations
month of Mary
month of the Rosary
processions
novenas
pilgrimages
medals
banners
day devoted to Mary: Saturday

scapulars
litanies
the three "Hail Marys".

2.15.4 *To give examples of the manifestation in the life of the Church of the love of Christians for Mary.*

Various examples of the manifestations of the love of Christians for Mary in the life of the Church:

- establishment of places consecrated to or devoted to Mary:
  . sanctuaries
  . churches
  . cathedrals
  . chapels
  . oratories
  . centres of pilgrimage
- creation of works of art:
  . images
  . statues
  . paintings
  . sculptures
  . stained glass windows
- composition of musical works:
  . songs
  . hymns
  . scripts
- written works:
  . prayers
  . books
  . magazines
- audio-visual works:
  . records
  . films
- names:
  . streets, schools, villages, cities, parishes
  . associations
  . religious communities of men and women
  . Mary: baptismal name of girl
- recognition of many favors obtained by the intercession of Mary:
  . grace
  . help of all kinds
  . conversions
  . miracles
- many titles given to Mary, by which she is invoked or prayed to.

2.15.5 *To list some of the apparitions of the Holy Virgin on the earth, recognized by the Church.*

Some of the apparitions of the Holy Virgin on earth recognized by the Church:

- in Lourdes, France
  . 18 apparitions from February 11 to July 16, 1858
  to Bernadette Soubiroux, 15 years old

- in Fatima, Portugal
  . apparition on the 13th of each month from May 1917 to October 1917 to three children:
  Lucie, 10 years old, still alive in 1983
  François, 9 years old
  Jacinthe, 7 years old
- in Paris, France
  . 2 apparitions in 1830
  to Catherine Labouré, 24 years old (miraculous medal).

NOTE: Mother of God and mother of humanity, Mary intervenes to enlighten one or another aspect of the Christian mystery and call people to turn to God.

2.15.6 *To list for myself the occasions where Mary has held a place in my life.*

Occasions where Mary has held a place in my life.

2.15.7 *To pose some questions about my personal devotion or attachment to Mary.*

Personal evaluation of your devotion or attachment to Mary:
. Am I devoted to Mary?
. Do I participate in feasts of Mary?
. Do I turn to Mary in various situations in my life?
. Do I have a statue or image of Mary? A rosary?
. What devotions to Mary do I practice?

Terminal Objective 2.16:

To explain why, in faith, Mary is called the Mother of the new humanity. (1.00 Knowledge)

2.16.1 *To explain that Jesus, on the cross, called Mary to a new kind of maternity.*

Mary called to a new maternity by Jesus on the cross:
- by entrusting the apostle he loved to Mary, Jesus entrusted all humanity, represented by the person of John;
- by welcoming the apostle John as her son, Mary becomes the mother of the new humanity.

2.16.2 *To show the role of Mary as mother of the new humanity.*

Role of Mary as mother of all humanity:
- attentive presence in the Church as in the midst of the apostles, at the upper room, while awaiting the Spirit (Ac. 1:14);
- constant intercession with God, as mediator, in order to obtain the graces to which the work of Christ allows access.

2.16.3 *To meditate on the fact that Mary, mother of the "head" of the mystical body of Christ, is also mother of all the "members".*

Personal meditation.

2.16.4 *To slowly recite the "Hail Mary" and the "Magnificat" (Lk. 1:46-49).*

Personal prayer.

MODULE THREE

GENERAL OBJECTIVES OF MODULE THREE

Module 3 has seven general objectives. They are as follows:

GENERAL AFFECTIVE OBJECTIVES

- TO ACCEPT FREELY TO LIVE IN EVERYDAY LIFE THE HOPE WHICH IS A SOURCE OF HAPPINESS. (ATTITUDE)
- TO AGREE TO LIVE AS A PROPHET OF THE KINGDOM, FOLLOWING JESUS' EXAMPLE.
- TO ACCEPT THAT IT IS IMPORTANT TO PARTICIPATE IN THE EUCHARIST, TO LIVE IN HOPE AND ATTAIN THE HAPPINESS OF THE KINGDOM.

GENERAL COGNITIVE OBJECTIVES

- TO DISCOVER THE ROLE OF HOPE AS SOURCE OF HAPPINESS IN LIFE.
- TO BE AWARE OF THE CHARACTERISTICS OF THE KINGDOM OF GOD THROUGH THE TEACHINGS OF JESUS.
- TO UNDERSTAND THE MORAL REQUIREMENTS IMPLIED BY THE ESTABLISHMENT OF THE REIGN OF GOD FOR THE HAPPINESS OF HUMANITY.
- TO DISCOVER THAT THE EUCHARIST, FOREMOST SIGN OF THE KINGDOM, IS THE CENTRE OF THE LIFE OF THE CHURCH.

INDEX OF CONTENT DEVELOPMENT
MODULE THREE

TERMINAL OBJECTIVE	TOPIC	PAGE
3.1-3.4	Importance of hope to be happy in life	3.5
3.5	Kingdom expected by the people of Israel in the Old Testament	3.12
3.6	Announcement of the Kingdom of God, centre of the parables of Jesus	3.13
3.7	The miracles of Jesus: signs of the inauguration of the Kingdom	3.18
3.8	Jesus, prophet of the Kingdom of the Living God	3.21
3.9	Ways of partaking in the prophetic mission of Jesus	3.22
3.10	Conditions required for the advent of the Kingdom	3.23
3.11	Conversion and the Kingdom	3.28
3.12	Hope, sign of the Kingdom	3.29
3.13	Ways to put hope into practice	3.30
3.14-3.17	Eucharist, sign of the Kingdom	3.31

Terminal Objective 3.1:

To explain the importance of hope in my life and in the life of others, in order to be happy. (2.2 Comprehension)

3.1.1 *To identify situations of hope in my daily life.*

Examples of situations of hope in the daily life of a youngster:
- answer a test correctly in order to succeed
- take care of yourself to get better
- use all your energy in a competition in order to win
- behave well in order to go on a trip
- do a favor in order to have a minor misdeed forgiven.

3.1.2 *To describe the role of hope in my daily life.*

Role of hope in the life of young people: obtain happiness
- give impetus
- encourage action
- release forces
- encourage progress
- sustain perseverance
- ensure exceeding oneself.

3.1.3 *To define what hope is.*

Definition of hope:
trust, reliance; desire accompanied with expectation of obtaining what is desired or belief that it is obtainable. (Webster's Third International)

3.1.4 *To find behavior which shows hope experienced by people of different ages and conditions.*

Examples of behavior which shows hope felt by people of different ages and conditions:

- comply with prison regulations to obtain early release
- follow the instructions of the doctor to have an uncomplicated delivery
- regularly take medicine to get out of the hospital sooner
- settle a management-worker conflict to obtain better working conditions
- accept reasonable wage offers to end a strike.

Terminal Objective 3.2:

To illustrate how hope can restore the taste for life.
(1.00 Knowledge)

3.2.1 *To give a friend who is in an unhappy situation reasons for hope.*

Examples of reasons to hope:
- their family loves them and wants them to be happy
- their friends trust them
- there are other possibilities in other fields
- life is still full of promise
- when tested, courage brings growth
- unhappiness strengthens the soul
- the experience of suffering brings greater understanding.

3.2.2 *To state how my friend reacts to my words of hope.*

Examples of reactions to words of hope:

- refusal to believe:
  - . discouragement
  - . lack of interest
  - . anger
  - . sadness

- trust:
  - . regained joy
  - . desire to live despite suffering
  - . intensified courage
  - . hope in the future.

3.2.3 *To express my feelings in response to my friend's reaction.*

Examples of feelings in response to my friend's reaction:
- when my friend refuses to believe:
  - . sadness, unhappiness
- when my friend believes:
  - . joy, enthusiasm.

Terminal Objective 3.3:

To illustrate the importance of hope in one's life.
(1.00 Knowledge)

3.3.1 *To list the many hopes that I experience during a day and that accompany actions, decisions, work, choices, recreational activities, etc.*

Hopes of youngsters during the day.

3.3.2 *To identify in my life actions which show my own desire for a better world.*

Actions of a youngster which show a desire for a better world.

Terminal Objective 3.4:

To show that the hope of building a better world makes us happier. (2.00 Comprehension)

3.4.1 *To list the sectors of human activity where groups act to improve life in society.*

Examples of sectors of human activities in which group acts improve life in society:

- *health:*
  - . medical research
  - . fight against famine
  - . vaccination campaigns
  - . efforts to improve nutrition
  - . water purification;
- *education:*
  - . literacy campaigns
  - . recycling courses
  - . remodeling of buildings to allow access for the handicapped
  - . development of "talking book" libraries for the blind;
- *society:*
  - . building of roads and bridges
  - . building of schools, cultural centres
  - . opening of savings banks
  - . citizens' associations
  - . formation of unions.

3.4.2 *To list activities by organizations that are concerned for individual and social well-being.*

Activities by organizations that are concerned with improved individual and social well-being:

locally:

- St. Vincent de Paul Society:
  - . helps the helpless take charge of themselves, resolve their problems and overcome difficulties
  - . emergency aid
  - . temporary assistance in case of unemployment, strikes, illness, etc.
- Red Cross:
  - . collecting blood
  - . emergency help in case of fire, accident, earthquakes, etc.
  - . first aid courses
  - . films on road accidents, nutrition, drugs and tobacco, etc.

- ACEF (*Association coopérative d'économie familiale*):
  - . fights indebtedness with a budget-consulting service and a problem-solving service, providing information and resources
  - . collaborates with unions and groups to help in formulating their demands
  - . training and information sessions on subjects involving budgets, credit and indebtedness.

- Club 2/3 Inc:
  - . helps Third World countries
  - . activities in schools and CEGEPs
  - . organizes the 2/3 March
  - . raises funds to promote development projects in undeveloped countries.

- Overseas Book Service:
  - . collects and sends educational materials (pencils, maps, books, etc.) to developing countries.

- CUSO (Canadian University Service Overseas):
  - . helps developing countries by sending qualified engineers, teachers, mechanics, nurses, etc.

- citizens' committees:
  - . organizations of people in a neighborhood or city to ensure the defense and control of their rights.

- Little Brothers of the Poor:
  - . aid to the elderly
  - . home care
  - . entertainment
  - . housework, etc.

- Centraide (United Fund):
  - . emergency aid to people in difficulty
  - . aid to improve the life of society as a whole.

- Birthright
  - . helps women during and after pregnancy.

Nationally:

- War Amputees:
  - . jobs for amputees and the handicapped in the keyring service
  - . activities for child amputees
  - . artificial limb service
  - . van and bus service for transporting the handicapped
  - . medical research and training on amputations and artificial limbs.

- Alcoholics Anonymous (AA):
  - . support for alcoholics
  - . meetings
  - . testimony

  - 24-hour assistance.

- **Provincial Patients' Committee:**
  - patients who have taken charge of seeking to improve living conditions in permanent care homes and hospitals, activity programs
  - meetings
  - minibus service for the handicapped
  - publication of a pamphlet *"Oeil du feu"* as a link between patients, invalids, and the elderly in hospitals or homes
  - organization of Patients' Day for all those in the province who are sick.

- **CIDA** (Canadian International Development Agency):
  - provides funds and money to assist development in the Third World.

- **Knights of Columbus/Catholic Women's League:**
  - promotion of the Christian, social and family life of members
  - Church and community projects
  - funds invested in recreational projects, fresh air vacations and assistance projects.

- **Christian Workers' Movement:**
  - politicizing workers so that they know their rights and duties
  - support in social struggles
  - solidarity with the poorest.

- **Fame Pereo Institute:**
  - fights against leprosy and famine in Africa
  - finances farming, livestock, orchards, carpentry workshop projects, etc.

- **Development and Peace:**
  - promotes international solidarity of Canadians with developing countries
  - financial support to socio-economic development projects in Third World countries
  - information, education and activities program for Canadians.

- **CARE:**
  - helps dispossessed families to survive and become self-sufficient
  - nutrition
  - food education
  - supply of drinking water, etc.

- **AFEAS** (*Association féminine d'éducation et d'action sociale):*
  - group of women wishing to become more aware and involved in education and social action.

- **Oxfam:**
  - supports Third World countries that are fighting underdevelopment, misery and dependency
  - fight for a more decent and just world.

Internationally:

- Red Cross:
  - . emergency help in case of disasters (earthquakes, wars, volcanic eruptions, floods, etc.)
  - . aid to injured
  - . assistance with food and clothing.

- St. John Ambulance:
  - . training of specialized first aid and health care workers
  - . first aid courses
  - . activity and information films.

- Amnesty International:
  - . solidarity with political prisoners throughout the world
  - . campaigns for release
  - . petitions
  - . lobbying with governments.

- ATD Quart Monde Movement:
  - . fights for respect of various countries in the process of development
  - . fights for dispossessed families
  - . fights to acquire the means of expression already available to the well-off.

- A.M.I. (*Assistance médicale internationale):*
  - . sends medical and nursing staff to underdeveloped countries
  - . sends medication.

- UNICEF:
  - . funds given for underprivileged children throughout the world.

- UN:
  - . promotes world peace.

3.4.3 *To list the deeper reasons that motivate people to continually improve their living conditions.*

Deep reasons that motivate people to try to improve their living conditions:
- need to satisfy their desires
- need to be fully satisfied in all areas
- need for the infinite, which always urges them to do better and be better
- need to be perfectly happy as an individual and a member of a group.

Terminal Objective 3.5:

To describe the importance and the characteristics of the kingdom expected by the people of Israel in the Old Testament. (2.00 Comprehension)

3.5.1 *To state the importance of the kingdom expected by the people of Israel.*

Importance of the kingdom expected by the people of Israel:
All the hopes of Israel as a people are turned toward the coming of this kingdom.

3.5.2 *To give the characteristics of the kingdom expected by the people of Israel.*

Characteristics of the kingdom expected by the people of Israel:

- Israel had had an experience of royalty (political history) perceived as participation in the Kingdom of God (religious and theological history). The first role of the king was to provide justice, to ensure peace within and the glory of his people without.
- Most of the people at the time of Jesus were expecting a material, earthly, political kingdom:
  . like in the time of King David and Solomon
  . with justice, respect for rights, abolition of violence and fear
  . it would be the time of SHALOM: peace and harmony
  . in creation among beings and among peoples (see Isaiah 11:1-9).
- For the prophets:
  . future, extraordinary kingdom at the end of time
  . a kingdom which can come only from the perfect covenant between man and God
  . the Kingdom of God is God who rules perfectly over the world because everything that interferes with his rule is eliminated.

Terminal Objective 3.6:

To show that the parables are centered on the announcement of the Kingdom of God. (2.00 Comprehension)

3.6.1 *To explain why Jesus offered the happiness and salvation of humanity in terms of a kingdom.*

Reasons why Jesus described the happiness and salvation of humanity in terms of a kingdom:

. The kingdom was very important to the people of Israel of the time, less as a monarchical institution than as the ideal of the Kingdom of God.
. The kingdom is the political form of government that the people of Israel knew best and under which it had its happiest experience.
. The kingdom occupies a central place in the message of Jesus because it is the great hope of the people of Israel, which is expecting a Messiah-King, a man vested with the Spirit of God, consecrated for a mission of salvation.
. This hope can be explained by the cultural, political and economic domination of the Romans over the people of God which provoke in them the need to find a human and theological meaning for their unique and special situation as the Chosen People although they were only a small people among all those subject to the Roman Empire.
. This hope is ambiguous: some welcome Jesus and his preaching of the kingdom as the fulfillment of their expectation; many others are disappointed not to find in Jesus the national and political leader they were expecting (Barabbas or Jesus?).

3.6.2 *To illustrate with examples the use made today of such words as kingdom, king and queen.*

Examples of the use made today of the words kingdom, king and queen: many references to everything that is considered better, prettier, greater, richer, supreme, superior, excellent, above all else:

- kingdom:
  . the kingdom of Bonhomme Carnaval
  . United Kingdom
  . Kingdom of the Saguenay

- king:
  . he is king of his castle
  . the oil kings
  . the king of discounts
  . the king of furniture
  . the king of Kensington.

NOTE: The words are used in a sense that is quite different from the Old Testament and the time of Jesus. Today, the words evoke something which is absolute, the first, best, greatest, biggest, most beautiful, before which all must give way; not the notion of justice and peace which were characteristic of the royalty of Israel. The king is the one who allows the small and poor their place in the sun (justice).

3.6.3 *To identify the method chosen by Jesus to explain what the Kingdom of God is.*

Method selected by Jesus to explain the Kingdom of God: the parable (41 in the synoptic gospels).

3.6.4 *To define "parable".*

Definition of the parable:
a simple story told to illustrate a teaching (the point of the parable); a story which compares situations and invites religious experiences and attitudes. It can only be completely understood by entering into the experience.

It comes from the Greek word *parabola* which has the notion of comparison as its base.
It contains two fundamental elements:

. the comparison, which is very concrete (Jesus uses familiar aspects of life of people of his time);
. the enigma, which arouses curiosity, suggests research, points out the importance, even the transcendence of the lesson given; urges the hearer to make a judgment and then apply the judgment to his own situation.

3.6.5 *To explain why some parables are called "parables of the Kingdom."*

Reason that some parables are called "parables of the Kingdom":

. group of parables which contain Jesus' message about the Kingdom and whose only purpose is to bring the hearer to realize the Kingdom of God which has begun. Everyone can do something to welcome this Kingdom, spread and prepare for it where it meets resistance.
. group of parables whose prevailing accent is on growth: the Kingdom of God is already like a mysterious seed (partially fulfilled eschatology) called to become very great and visible for all (fully completed eschatology).

(Eschatology: for a Christian, overtaken by the end of the ages, the end of time, the period which elapses between the coming of Jesus and his return at the *parousia*. The temporal condition of the believer can and must be termed eschatological.) (X. Léon-Dufour, D.N.T.)

3.6.6 *To describe the kingdom inaugurated by Jesus.*

Description of the kingdom inaugurated by Jesus: new world in which peace, joy, understanding, love and justice prevail, and in which the salvation of humanity is achieved.

3.6.7 *To give the special meaning of each of the parables of the Kingdom.*

Special meaning of each of the parables of the Kingdom:

parable of the sower (Mk. 4:3-8, 13-20; Lk. 8:5-8; Mt. 13:3-9, 18-23): everyone is responsible for the welcome they give to the Word of God, everyone bears fruit to the extent they allow themselves to be transformed by the Word.

parable of the lamp (Mk. 4:21-23; Lk. 9:16-18; Mt. 5:15): he who has made the discovery and had the experience of the Kingdom must share it.

parable of the seed growing by itself (Mk. 4:26-29): the Kingdom of God carries within itself a principle of development, a secret force which will lead to its complete fulfillment, even if we cannot observe this growth. It is the work of God.

parable of the mustard seed (Mk. 4:30-32; Mt. 13:31-32; Lk. 13:18-19): the Kingdom of God has modest beginnings but will become great.

parable of the weeds (Mt. 13:24-30; 36-43): patience is required in determining the elements that will assist in the development of the Kingdom.

parable of the yeast (Mt. 13:33; Lk. 13:20-21): the Kingdom of God has modest beginnings but will become great.

parable of the hidden treasure and the pearl (Mt. 13:44-46): he who finds the Kingdom of God should leave everything to participate in its fulfillment.

parable of the net (Mt. 13:47-50): patience is required in determining the elements that will assist in the development of the Kingdom; only God can detect the elements to be kept and those to be rejected.

3.6.8 *To show that in the parables Jesus recalls three basic notions about the Kingdom of God.*

Three basic notions about the Kingdom of God:
. The Kingdom is an initiative coming from God; the supreme gift, grace
. The Kingdom is rooted in human life, in human hopes
. The Kingdom respects the freedom of the individual: it expects reception and conversion.

Application to the parable of the sower:
. the initiative comes from the sower (God)
. the seed is thrown in various soils (human life)
. the seed bears fruit depending on the quality of the soil (reception by a free and responsible person).

Application to the parable of the yeast:
. the initiative comes from a woman (God)
. the yeast is put in the flour (human soil)
. the flour rises because it is worked on by the yeast (reception by a free and responsible person).

3.6.9 *To explain what the Kingdom of God essentially consists of.*

What the Kingdom of God essentially consists of:

. the establishment of a new world in which peace, justice, sharing, love, and respect for the weak and poor exist,

. the achievement of salvation in history, which is deliverance from perdition and death, passage to freedom and life from the faith in Jesus Christ (Rm. 8:1-3; Ga. 2:15-21).

3.6.10 *To list the characteristic values of the Kingdom that can be determined from parables other than the "parables of the Kingdom."*

Characteristic values of the Kingdom:

Parables	*Values*
prodigal son (Lk. 15:11-24)	infinite love of the Father, who takes the initiative
(Lk. 15:25-32)	the goodness and compassionate love of the Father exceeds the distributive justice of men and women
workers sent to the vineyard (Mt. 20:1-6)	absolute gratuity of the love of the Father
the two sons (Mt. 21:28-32)	the priority of doing over saying in accord with the will of the Father
the wicked husbandmen (Mt. 21:33-43)	the infinite love of God is stronger than the hate of men
the lost drachma (Lk. 15:8-10)	the tenacity of the love of the Father
the unforgiving debtor (Mt. 18:23-25)	brotherly pardon
the conscientious steward (Mt. 24:45-51)	personal responsibility for building the Kingdom
the ten bridesmaids (Mt. 25:1-13)	watchful waiting
the talents (Mt. 25:14-30)	active participation in the reign of God

the Good Samaritan (Lk. 10:29-37)	duty to look after our neighbors
the lost sheep (Lk. 15:4-7)	unique value of each individual
the unscrupulous judge and the importunate widow (Lk. 18:1-8)	the Kingdom belongs to the tenacious
the money (Lk. 19:11-27)	active participation in the reign of God
the rich man and Lazarus (Lk. 16:19-31)	the poor are blessed by God
the Pharisee and the publican (Lk. 18:9-14)	only the humble have access to the Kingdom
the fig tree (Mt. 24:32-36)	the presence of the Kingdom can be understood through signs
the wedding (Mt. 22:1-14)	a feast to which you are invited and for which you must prepare yourself, such is the Kingdom.

Terminal Objective 3.7:

To show that the miracles of Jesus are signs of the inauguration of the Kingdom and pledges of perfect happiness in a life with God. (2.00 Comprehension)

3.7.1 *To define the word sign.*

Definition of the word sign/portent:
"something that serves to indicate the immanent presence or the existence of something" (Webster's Third International).

3.7.2 *To give some examples of signs in daily life.*

Examples of signs in ordinary life:
- heavy gray clouds are signs of bad weather
- a beautiful sunset is a sign of good weather the next day
- regular, abundant rain: sign of good harvests
- physical pain: sign of an illness
- youngster who can assume responsibilities independently: sign of a successful future
- engaged couple that really love each other: sign of a happy marriage.

3.7.3 *To explain what the expression "miracles are signs/portents of the Kingdom of God" means.*

Meaning of the expression "the miracles are signs/portents of the Kingdom of God":

miracles are signs by which we have a feeling about the state of happiness that is the Kingdom of God.

3.7.4 *To list the miracles performed by Jesus that resulted in freeing people from oppression by demons.*

Miracles performed by Jesus that freed people from the oppression of demons:
. cure of many possessed by devils (Mt. 8:16)
. cure of the two demoniacs of Gadara (Mt. 8:28-33)
. cure of a dumb demoniac (Mt. 9:32-34)
. cure of a blind and dumb demoniac (Mt. 12:22)
. cure of the daughter of a Canaanite woman tormented by a devil (Mt. 15:22-28)
. healing of an epileptic demoniac (Mt. 17:14-18).

3.7.5 *To list the miracles performed by Jesus that resulted in curing the sick.*

Miracles performed by Jesus resulting in curing illnesses:
- cure of a leper (Mt. 8:2-4)
- cure of the paralyzed servant of a centurion (Mt.

  8:5-13)
- cure of Peter's mother-in-law (Mt. 8:14-15)
- cure of several who were ill (Mt. 8:16)
- cure of a paralytic at Capharnaüm (Mt. 9:2-7)
- cure of a woman who had hemorrhaged for twelve years (Mt. 9:20-22)
- cure of two blind men (Mt. 9:27-31)
- cure of a man with a withered hand (Mt. 12:9-13)
- many cures (Mt. 12:15)
- cure of several invalids (Mt. 14:14)
- cure of several people at Gennesaret (Mt. 14:34-36)
- cure of the lame, the crippled, blind, dumb and many others (Mt. 15:3-31)
- many cures in the region of Judaea (Mt. 19:2)
- cure of two blind men of Jericho (Mt. 20:29-34)
- cure of the blind and lame in the Temple (Mt. 21:14)
- cure of the crippled woman on a sabbath (Lk. 13:10-13)
- cure of a dropsical man on the sabbath (Lk. 14:1-4)
- cure of ten lepers (Lk. 17:11-19)
- cure of a sick man at the Pool of Bethesda (Jn. 5:1-9)
- cure of a man born blind (Jn. 9:1-40).

3.7.6 *To list the miracles performed by Jesus that resulted in satisfying hunger.*

Miracles performed by Jesus resulting in satisfying hunger:
- first multiplication of the loaves (Mt. 14:15-21)
- second multiplication of the loaves (Mt. 15:32-38).

3.7.7 *To list the miracles performed by Jesus that resulted in solving problems.*

Miracles performed by Jesus resulting in solving problems:
- the calming of the storm (Mt. 8:23-27)
- the water changed to wine at the wedding at Cana (Jn. 2:1-12).

3.7.8 *To list the miracles performed by Jesus that resulted in deliverance from death.*

Miracles performed by Jesus resulting in raising from the dead:
- raising of the daughter of an official (Mt. 19:18-19 and 23-26)
- raising of the son of the widow of Nain (Lk. 6:11-17)
- raising of Lazarus (Jn. 11:1-44).

3.7.9 *To show that the miracles performed by Jesus are signs by which one can already judge (signs) the life of happiness in the Kingdom of God.*

Miracles performed by Jesus that are signs by which we can feel the life of happiness that is the Kingdom of God:
. the miracles anticipate the state of perfection of humanity at the end of time in the Kingdom of God;
. the miracles are signs of the coming of the Kingdom: when the Kingdom

of God will be fully realized, there will be no pain, suffering, sorrow, illness, death, possession by demons, disease, or difficulty; all needs will be satisfied; it will be relief, joy, life and paradise.

3.7.10 *To define the link between:*
the state of perfection presaged by the miracles;
the happiness desired by God for each man and woman;
the salvation brought by Jesus;
the fulfillment of the Promise;
the achievement of the New Covenant.

Link between the state of perfection signed by the miracles, the happiness desired by God for each man and woman, the salvation brought by Jesus, the fulfillment of the Promise, the achievement of the New Covenant:
one reality, i.e. the reality of the Kingdom shown in different aspects and at various stages of fulfillment.

Terminal Objective 3.8:

To show that Jesus reveals himself as a prophet of the Kingdom of the Living God. (2.00 Comprehension)

3.8.1 *To define a "prophet".*

Definition of a prophet:
. someone who speaks to the people on God's behalf;
. who reminds them of the covenant made at Sinai;
. who urges them to live that covenant;
. who announces through his words and actions what people cannot discover on their own.

3.8.2 *To show that Jesus speaks often of the kingdom throughout his public life.*

Some of the many occasions where Jesus speaks of the kingdom:
"This Good News of the kingdom will be proclaimed to the world..."
(Mt. 24:14)
He went around the whole of Galilee teaching in their synagogues, proclaiming the Good News of the kingdom...
(Mt. 4:23)
From that moment Jesus began his preaching with the message, "Repent, for the kingdom of heaven is close at hand."
(Mt. 4:17)
(see also Mt. 10:7, 6:33, 7:21, 19:14, 23:13, 16:19, 12:28, 26:29, 25:34)

3.8.3 *To explain why Jesus is called the prophet of the Kingdom of the Living God.*

Reason why Jesus is called prophet of the Kingdom of the Living God:
. he brings the covenant of Sinai to fulfillment
. he urges the people of Israel to experience this covenant fully
. he reveals, in his words and actions, what men and women would have been unable to discover on their own, i.e. the reality of the kingdom which is coming, salvation
. he inaugurated a new relationship with God
. like any prophet, he experienced suffering, he was contested and even put to death because humans resist revelation and the action of God. It was difficult for them to live in the covenant continually recalled by the prophets, with all its requirements.

Terminal Objective 3.9:

To select some ways of partaking in the prophetic mission of Jesus. (2.2 Willingness to respond)

3.9.1 *To list the signs that allow recognition that I believe in the prophet Jesus.*

Examples of signs that allow recognition of the belief that Jesus was a prophet:

. belief in his message;
. pride in being part of the Kingdom;
. impatience for the Kingdom to be fully established;
. desire to participate in the establishment of the Kingdom;
. desire to live according to the beatitudes;
. respect for the moral prescriptions of Jesus;
. desire to be converted;
. desire to learn more about the message of Jesus concerning the Kingdom of God.

3.9.2 *To compose a personal prayer thanking the prophet Jesus for his message.*

Personal prayer.

3.9.3 *To list the actions I could do in my life, to be a prophet of the Kingdom like Jesus.*

Examples of actions that I could perform in my life to be a prophet of the Kingdom like Jesus:

. affirm my faith without being ashamed;
. communicate my religious knowledge when it is necessary;
. denounce injustice;
. defend the poor, small and weak;
. pray that the Kingdom of God be established on earth during my lifetime;
. participate in the activities of the Church;
. become an agent of peace, understanding, pardon, reconciliation, and compassion.

Terminal Objective 3.10:

To discern, from the Beatitudes of the Gospel and from the moral teachings of Jesus, the conditions required for the advent of the kingdom of happiness given by God. (2.00 Comprehension)

3.10.1 *To identify the fundamental requirements described by Jesus to achieve the Kingdom of God as told in the Beatitudes in the Gospel.*

Fundamental requirements described by Jesus in the Beatitudes to achieve the Kingdom of God:

Beatitudes (Mt. 5:3-12)	Fundamental dispositions:
How happy are the poor in spirit; theirs is the kingdom of heaven.	. Desire to overcome envy and greed. . Ability to recognize that true success in life depends on God.
Happy the gentle: they shall have the earth for their heritage.	. Desire to overcome the tendency to use violence and force.
Happy those who mourn: they shall be comforted.	. Be aware of and suffer from the presence of evil in the world.
Happy those who hunger and thirst for what is right: they shall be satisfied.	. Desire to be closer to God. Greater closeness desired and sought.
Happy the merciful: they shall have mercy shown them.	. In the mystery of the Cross human dignity is respected and ennobled.
Happy the pure in heart: they shall see God.	. Desire to live my relations with God and with others openly. Be upright in heart, decent in intentions.
Happy the peacemakers: they shall be called sons of God.	. Desire to experience reconciliation and understanding. Desire to achieve peace. Desire to do everything so that peace will come. Seek to create the conditions which create peace.

Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven.	. When doing good, be ready to suffer because of the good being done. Be able to accept the consequences of the good you do.
Happy are you when people abuse you and persecute you and speak all kinds of calumny on my account. Rejoice and be glad, for your reward will be great in heaven; this is how they persecuted the prophets before you.	. Desire to be faithful to the covenant and to your commitment to the faith, unto death, if necessary.

3.10.2 *To identify in the moral requirements given by Jesus the changes of attitudes and behavior necessary for the establishment of the Kingdom of God.*

Changes of attitudes and behavior necessary to establish the Kingdom of God:

Moral exhortation	*Changes in patterns of behavior and attitude:*
. For I tell you, if your virtue goes no deeper than that of the scribes and Pharisees, you will never get into the kingdom of heaven. (Mt. 5:20)	. Spontaneous behavior: practice of legalistic justice. . Evangelical behavior: practice of justice according to the law of love.
. So then if you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering. (Mt. 23-24)	. Spontaneous behavior: not to take initiative in seeking reconciliation with a person you have offended. . Evangelical behavior: seek reconciliation with anyone you have offended.
. Come to terms with your opponent... (Mt. 5:25)	. Spontaneous behavior: confront and confuse your enemies. . Evangelical behavior: seek reconciliation with enemies and forgive them.

. If a man looks at a woman lustfully, he has already committed adultery with her in his heart. (Mt. 5:28)	. Spontaneous behavior: covet a woman greatly. . Evangelical behavior: respect my own commitment and that of others with other people.
. But I say this to you: do not swear at all... (Mt. 5:34)	. Spontaneous behavior: make use of God. . Evangelical behavior: serve God with respect and love, respect his name and holy things.
. All you need say is 'Yes' if you mean yes, 'No' if you mean no; anything more than this comes from the evil one. (Mt. 5:37)	. Spontaneous behavior: lack of transparency, intentional ambiguity. . Evangelical behavior: upright, authentic.
. But I say this to you: offer the wicked man no resistance. On the contrary, if anyone hits you on the right cheek, offer him the other as well. (Mt. 5:39)	. Spontaneous behavior: vengeance and violence. . Evangelical behavior: pardon and non-violence.
. And if anyone orders you to go one mile, go two miles with him. (Mt. 5:41)	. Spontaneous behavior: do only what is required and hold back. . Evangelical behavior: generosity, devotion, give of oneself.
. Give to anyone who asks, and if anyone wants to borrow, do not turn away. (Mt. 5:42)	. Spontaneous behavior: egoism, disdain, misunderstanding. . Evangelical behavior: generosity, trust, recognition.
. But I say this to you: love your enemies and pray for those who persecute you. (Mt. 5:44)	. Spontaneous behavior: hate enemies. . Evangelical behavior: love enemies.
. But when you give alms, your left hand must not know what your right is doing; your almsgiving must be secret, and your Father who sees all that is done in secret will reward you. (Mt. 6:3)	. Spontaneous behavior: display what you do well to receive congratulations and praise. . Evangelical behavior: humble and discreet generosity.

. But when you pray, go to your private room and when you have shut your door, pray to your Father, who is in that secret place, and your Father who sees all that is done in secret will reward you. (Mt. 6:6)	. Spontaneous behavior: ostentation in prayer. Prayer for display. Prayers not addressed to God but to those who see me pray. . Evangelical behavior: authenticity of prayer: dialogue with God.
. Yes, if you forgive others their failings, your heavenly Father will forgive you yours. (Mt. 6:14)	. Spontaneous behavior: grudges, desire for their failings, compensation for failing. . Evangelical behavior: compassion, forgiveness, reconciliation.
. But when you fast, put oil on your head and wash your face, so that no one will know you are fasting except your Father who sees all that is done in secret, and your Father who sees all that is done in secret will reward you. (Mt. 6:17-18)	. Spontaneous behavior: ostentation in fasting. Display fasting. I do it to be seen by others. . Evangelical behavior: secret fasting to be seen only by God.
. Do not store up treasures for yourselves on earth, where moths and woodworms destroy them and thieves can break in and steal. But store up treasures for yourselves in heaven, where neither moth nor woodworms destroy them and thieves cannot break in and steal. (Mt. 6:19-20)	. Spontaneous behavior: amass wealth and base all our security on it. . Evangelical behavior: detachment from material possessions; seek spiritual possessions--evangelical behavior and attitudes that characterize my covenant with God.
. No one can be the slave of two masters: he will either hate the first and love the second, or treat the first with respect and the second with scorn. You cannot be the slave both of God and of money. (Mt. 6:24)	. Spontaneous behavior: desire to love the world, money, my instincts, my interests and at the same time love God. Myself and God on the same level. . Evangelical behavior: Priority to God and serving him.

. Set your hearts on his kingdom first, and on his righteousness, and all these other things will be be given you as well. So do not worry about tomorrow: tomorrow will take care of itself. Each day has enough trouble of its own. (Mt. 6:34)	. Spontaneous behavior: priority for my search for security, comfort, assurance. . Evangelical behavior: abandon self to Providence, which, because of the covenant, becomes an active act of abandonment.
. Do not judge and you will not be judged... (Mt. 7:1)	. Spontaneous behavior: judge others. . Evangelical behavior: not judge. Judgment is a privilege of God's. When I judge others, I am assuming God's privilege.
. Do not give dogs what is holy; and do not throw your pearls in front of pigs ... (Mt. 7:6)	. Spontaneous behavior: coarse treatment of things that are God's. . Evangelical behavior: apply discernment in whether to witness or speak of God, given the danger that it might be misinterpreted.
. Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. (Mt. 7:7)	. Spontaneous behavior: Believe yourself able to achieve salvation alone. Count only on your own strengths and merits. . Evangelical behavior: Realize that God is not indifferent to my life, that he will give me what I need. Know how to obtain from God, through prayer, the grace I need to welcome the salvation of God.
. So always treat others as you would like them to treat you; that is the the meaning of the Law and the Prophets. (Mt. 7:12)	. Spontaneous behavior: desire that everyone be at my service and adapt to my will. . Evangelical behavior: Serve others and adapt to them.
. It is not those who say to me "Lord, Lord," who will enter the kingdom of heaven, but the person who does the will of my Father in heaven. (Mt. 7:21)	. Spontaneous behavior: I am led to say "I am yours" but really, I do what I want. . Evangelical behavior: Seek to know the will of God and adapt to it.

3.10.3 *To list three major areas in which changes are required in the life of a Christian for the kingdom of happiness given by God to come.*

Three major areas where changes are required in the life of a Christian so that the kingdom of happiness given by God will come:
- fundamental attitudes and disposition
- values
- moral behavior.

Terminal Objective 3.11:

To show the importance of continuous conversion to make the Kingdom present in one's life. (2.00 Comprehension)

3.11.1 *To give the expression often used in the Bible to designate various changes to be made in fundamental attitudes, values or moral behavior.*

Expression frequently used in the Bible to designate the various changes required in fundamental attitudes, values or moral behavior: conversion of the heart.

3.11.2 *To define the Bible expression "convert your hearts".*

Definition of the Bible expression "conversion of the heart":

. turn away from what is bad and turn toward God;
. from the Latin *convertere* which means turn away from, turn towards;
. therefore, it implies a change of heart in a whole person, body and mind. The heart is the centre of the choices that commit a whole life, the centre which deliberates, decides, moves to action.
  . "Then cast away the alien gods among you and give your hearts to Yahweh the God of Israel." (Jos. 24:23)
  . Then Samuel said to the whole House of Israel, "If you are returning to Yahweh with all your heart, put aside the foreign gods you now have, and the Astartes too, and set your heart on Yahweh and serve him alone, and he will deliver you from the hand of the Philistines." (1 Sa. 7:3)
  . Come, you must set your heart right, stretch out your hands to him. (Job 11:13)
  . see also Si. 21:6, Jl. 2:12.

3.11.3 *To show that conversion occurs at different rates and in different ways.*

Conversion at different rates and according to different methods:
. in the conversion of an individual, there are different rates and a host of different methods
. conversion is the work of a lifetime and is continuous:
  - examples of different rates:
    . slow
    . gradual
    . constant
  - examples of different methods:
    . contact with a holy object
    . meeting a person
    . visit to a sanctified place
    . reading a book
    . education
    . prayer
    . retreat
    . etc.

Terminal Objective 3.12:

To illustrate that the hope of the Gospel can bring positive changes to one's life. (1.00 Knowledge)

3.12.1 *To list the fundamental attitude aroused by faith in Jesus for the fulfillment of the Kingdom of God.*

Fundamental attitude aroused by faith in Jesus about the achievement of the Kingdom of God:

. hope experienced in eschatological "tension". We expect that Christ will return. The more sure we are of his resurrection, the more certain we are that he will return. And thus the more our lives are directed toward the return of Christ. While waiting for him to come, we work to bring about his kingdom, being certain, because of hope, that Jesus Christ will return. The Bible ends with a call for Christ to return: "Come, Lord Jesus." (Rv. 22:20) "Maranatha".

3.12.2 *To explain the different meanings of the word "hope".*

Different meanings of the word "hope":

. hope is a confident expectation based on what we know of life;

. hope is also a confident expectation based on faith in the risen Jesus;

. hope based on human experience can be disappointed;

. hope based on the risen Jesus cannot be disappointed because the Christian expects good, salvation, the fulfillment of the promise, the advent of happiness to which all men and women are called (1 Tm. 2:4), without possibility of mistake: he trusts in Jesus Christ, foundation of hope;

. to have religious hope is to have a certain hope.

3.12.3 *To describe situations in which evangelical hope has been able to change something in my life.*

Examples of situations in which evangelical hope has been able to change something in my life:

. discouragement when tested

. sadness at the loss of a loved one

. lack of confidence in the future because of a failure at school

. dislike of youngsters of other races during a sports event

. bad feeling about a friend because of a fight.

3.12.4 *To detect changes caused in my life by evangelical hope.*

Examples of change in my life caused by evangelical hope:

. encouragement, renewal of energy instead of discouragement;

. regained joy from trust in eternal happiness promised to the children of God instead of sadness at the loss of a loved one;

. respect for racial differences instead of dislike of people of other races at a sports event;

. renewed friendship instead of bad feeling about a friend because of a fight.

Terminal Objective 3.13:

To freely choose Gospel values that I would like to adopt in order to manifest my hope. (2.2 Willingness to respond)

3.13.1 *To read the following passages on hope:*
1 Tm. 2:1-4; 1 Jn. 2:24-25; 3:1-3; Heb. 11:1; Mt. 16:27; 28:19-20; Ac. 2:38-39; Rm. 12:9-13; I P. 4:13-14; 1:8-9.

Passages on hope:

. My advice is that, first of all, there should be prayers offered for everyone -- petitions, intercessions and thanksgiving -- and especially for kings and others in authority, so that we may be able to live religious and reverent lives in peace and quiet. To do this is right, and will please God our Savior: he wants everyone to be saved and reach full knowledge of the truth. (1 Tm. 2:1-4)

. Keep alive in yourselves what you were taught in the beginning: as long as what you were taught in the beginning is alive in you, you will live in the Son, and in the Father; and what is promised to you by his own promise is eternal life. (1 Jn. 2:24-25)

. Think of the love that the Father has lavished on us by letting us be called God's children; and that is what we are. Because the world refused to acknowledge him, therefore it does not acknowledge us. My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is. Surely everyone who entertains this hope must purify himself, must try to be as pure as Christ. (1 Jn. 3:1-3)

. see also Heb. 11:1; Mt. 16:27; 28:19-20; Ac. 2:38-39; Rm. 12:9-13; I P. 4:13-14; 1:8-9.

3.13.2 *To write two passages that are meaningful for me.*

Bible passages on hope that are particularly meaningful to me.

3.13.3 *To devote some time to reflection and prayer to understand the message found in the texts read.*

Personal reflection and prayer.

3.13.4 *To select the "evangelical behavior" that I would particularly like to put into practice to show hope.*

Evangelical behavior that I would particularly like to put in practice to show my hope.

Terminal Objective 3.14:

To explain that the Eucharist is a sign of the Kingdom.
(2.00 Comprehension)

3.14.1 *To list the three major steps in the establishment of the Kingdom of God.*

The three major steps in the establishment of the Kingdom of God:

. *inauguration by Jesus*: the Kingdom is there, already present in the words, actions and person of Jesus

- From that moment Jesus began his preaching with the message, "Repent, for the kingdom of heaven is close at hand." (Mt. 4:17)
- "The time has come", he said, "and the kingdom of God is close at hand. Repent and believe the Good News." (Mk. 1:15)
- see also Lk. 17:21, Lk. 11:20.

. *time of the Church*: the Kingdom is being built; it is the time of testimony, salvation and hope

- "You are Peter and on this rock I will build my Church. And the gates of the underworld can never hold out against it." (Mt. 16:18)
- These remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers. (Ac. 2:42)
- see also Ac. 2:47, 4:32.

. *fulfillment of the Kingdom*: the Kingdom is accomplished. It is a time of fullness, of perfect understanding; this is eschatology: individual ends: death, individual judgment; end of all (*parousia*, return of Christ, resurrection of the flesh, last judgment, completion of the work of Christ)

- Through your faith, God's power will guard you until the salvation which has been prepared is revealed at the end of time. (1 P. 1:5)
- The word itself that I have spoken will be his judge on the last day. (Jn. 12:48)
- see also Ac. 4:20-21, Mk. 14:62.

3.14.2 *To give the three aspects under which the Eucharist is a sign of the Kingdom.*

Three aspects under which the Eucharist is a sign of the Kingdom:
. *gathering*
. *banquet*
. *celebration.*

3.14.3 *To show how the Eucharist is a sign of the Kingdom under the aspect of gathering.*

Eucharist, sign of the Kingdom as a *gathering:*
- the Kingdom is universal, it calls everyone;
  it is a gathering in the name of Jesus Christ where there are people from everywhere, of all languages, cultures and backgrounds;
- the celebration of the Eucharist is also a gathering of all those who believe in Jesus Christ, whatever their class, race, age, physical features, intellectual abilities, etc. Jesus Christ is the man in whom the rule of God has come perfectly from his life, his death-resurrection. At the Eucharist, we come together to make his sacrifice in the Eucharist, which is the perfect praise to the Father, our own.

3.14.4 *To show how the Eucharist is a sign of the Kingdom under the aspect of banquet.*

Eucharist, sign of the Kingdom as a *banquet:*
- the Kingdom is a great banquet, a perpetual communion, an eternal presence with Jesus Christ and our brothers and sisters united in Christ;
- the celebration of the Eucharist is a great banquet made to create union with God and our brothers and sisters, to give us peace, faith, strength and hope.

3.14.5 *To show how the Eucharist is a sign of the Kingdom under the aspect of celebration.*

Eucharist, sign of the Kingdom as a *celebration:*
- the Kingdom is the celebration of the event of salvation achieved.

Terminal Objective 3.15:

To show the importance given by the Church to the eucharistic celebration. (2.00 Comprehension)

3.15.1 *To situate the celebration of the Eucharist in the life of the Church.*

Place of the celebration of the Eucharist in the life of the Church: as the Kingdom occupies the central place in the teachings of Jesus, the celebration of the Eucharist, which is a sign of the Kingdom, occupies a central place in the Church of Jesus Christ.

3.15.2 *To give evidence of the importance of the eucharistic celebration in the life of the Church.*

Some evidence of the importance of the celebration of the Eucharist in the life of the Church:

. the eucharistic celebration takes place throughout the world; wherever there is a community of believers united in a Church, the Eucharist is celebrated.
. the eucharistic celebration is frequent: every day, at every moment, the Eucharist is being celebrated.
. the desire for a eucharistic gathering results in a number of consecrated places: many churches and places of gathering to make it easier for believers to have access to the eucharistic celebration.
. for the Eucharist, ministers are consecrated whose main function is precisely to perform the Eucharist.
. the centre of the liturgy, that is the service of God, is the eucharistic celebration.
. the major events of the life of the Church are celebrated around a Eucharist: Christmas, Easter, etc.

3.15.3 *To list various means available to Christians to celebrate the feast of the Eucharist in joy.*

Examples of ways for Christians to celebrate the feast of the Eucharist in joy:

. establishment of liturgy committees;
. association of important events in life with the eucharistic celebration: birth, marriage, death, etc.;
. development of aids to help participation: prayers, audio-visual aids, music, songs, choral groups;
. development of liturgical programs for the participants in the celebration;
. public catechism for adults; sessions, camps;
. Bible introduction and study classes;
. introduction to prayer and development of prayer classes;
. classes on initiation to the liturgy, liturgical prayer and liturgical life.

Terminal Objective 3.16:

To identify the reasons that encourage me or should encourage me to partake in the Eucharist. (1.00 Receiving)

3.16.1 *To list for my own information my reasons not to participate in the eucharistic celebration.*

My reasons not to partake in the Eucharist.

3.16.2 *To list the reasons that do or should encourage me to partake in the Eucharist.*

Reasons that do or should encourage me to participate in the Eucharist:
. the Eucharist is a sign of the Kingdom
. the Eucharist makes the Kingdom present
. the Eucharist fulfills the hopes of believers
. the Eucharist is the source of joy, sharing, friendship, happiness and peace, in Jesus.

Terminal Objective 3.17:

To manifest a desire based on good reasons to participate in the Eucharist. (2.2 Willingness to respond)

3.17.1 *To become aware of the meaning for me of my participation in the celebration of the Eucharist.*

Meaning for me of my participation in the Eucharist:
. important gesture expressing my faith in Jesus Christ;
. act of taking responsibility as a Christian;
. communion with the source of salvation, happiness and hope;
. deepening of the Word of God; strengthening of my faith;
. strengthening of my belonging to the community of believers in Jesus Christ;
. development of manners and attitudes necessary to welcome the Kingdom of God;
. the grace of courage and strength to continue my conversion and put the moral guidelines of Jesus into practice;
. support in my faith brought by the Christian community.

3.17.2 *To become aware of the meaning of my participation in the celebration of the Eucharist for the community of believers.*

Meaning of my participation in the Eucharist for the community of believers:
. testimony of my faith in Jesus Christ;
. manifestation of my belonging to the community of believers, the Church of Jesus Christ;
. support given to other believers;
. expression of the desire to collaborate with other believers in the establishment of the Kingdom of God, now and at the end of time;
. manifestation of my hope in the Kingdom;
. expression of my happiness at being called to the Kingdom.

MODULE FOUR

GENERAL OBJECTIVES OF MODULE FOUR

Module 4 has five general objectives. They are as follows:

GENERAL AFFECTIVE OBJECTIVES

- TO ACCEPT TO DEVELOP AN ATTITUDE OF ACCEPTANCE OF PERSONS IN MY PERSONAL RELATIONSHIPS.
- TO ACCEPT TO RECOGNIZE, IN MY LIFE, THAT JESUS IS LORD OF THE UNIVERSE IN THE GLORY OF THE LIVING GOD.
- TO ACCEPT TO LIVE MY EXPERIENCES OF PASSAGE IN UNION WITH THE PASSOVER OF JESUS AS EXPERIENCED WITHIN THE CHURCH.

GENERAL COGNITIVE OBJECTIVES

- TO UNDERSTAND THAT ACCEPTANCE IS A LIFE-GIVING FACTOR FOR THE PERSON AND THAT REJECTION IS A FACTOR CONTRIBUTING TO DEATH.
- TO UNDERSTAND THAT JESUS EXPERIENCED ACCEPTANCE AND REJECTION THROUGHOUT HIS LIFE AND PARTICULARLY IN THE EVENT OF HIS DEATH-RESURRECTION.

INDEX OF CONTENT DEVELOPMENT
MODULE FOUR

TERMINAL OBJECTIVE	TOPIC	PAGE
4.1	Acceptance: life-giving factor for me and for every person	4.5
4.2	Feelings that can be experienced following words or actions of acceptance	4.8
4.3	Rejection: factor contributing to death for me and for every person	4.10
4.4	Feelings that can be experienced following words or actions of rejection	4.13
4.5	Personal decision to say words or perform actions of acceptance of persons	4.15
4.6	Experiences of acceptance and rejection lived by Jesus	4.16
4.7	The major stages of the trial of Jesus and the reasons for sentencing him to death	4.19
4.8	Meaning of the death of Jesus for Christians	4.23
4.9	Foundation of Christian faith concerning the resurrection: facts, signs	4.26
4.10	Meaning of the death-resurrection of Jesus for Jesus himself, for the people of his time, for mankind and for the world	4.32
4.11	Significance of the death-resurrection of Jesus concerning the judgment of the living and of the dead	4.35
4.12	My feelings in relation to Jesus Christ revealed in the mystery of his death-resurrection: Jesus, Lord of the universe in the glory of the Living God	4.37
4.13	Acceptance in my life of Jesus Christ as Lord of the universe	4.38
4.14	The death-resurrection of Jesus: a "Passover"	4.40
4.15	Experiences of passage lived in union with the Passover of Jesus: his death-resurrection	4.42
4.16	Passover of Jesus as lived in the Christian community	4.46

Terminal Objective 4.1:

To show that acceptance is a life-giving factor for me and for every person. (2.00 Comprehension)

4.1.1 *To list situations of acceptance in the life of a youngster.*

Examples of situations of acceptance in the life of a youngster:
- accepted as he or she is by others or self
- respected in spite of handicaps
- congratulated for a success, for a good job
- recognized for talents
- valued for work
- considered a friend, even after a failure
- helped in difficult moments
- asked to participate in projects, sports, youth movements, parties.

4.1.2 *To find out the meaning of the expression "acceptance of a person".*

Meaning of the expression "acceptance of someone":
accept a person for what they are, appreciate them for their true worth.

4.1.3 *To identify situations of acceptance in the lives of people of different ages and conditions (openness to the universal).*

Examples of acceptance in the lives of people of different ages, conditions:
- appreciated more for their character than their money
- recognized for efforts made rather than success achieved
- welcomed in different social classes despite an ordinary social status, race, appearance
- respected in their choices of life, religious, social and political options
- accepted for personal ideas, tastes, personal behavior, habits.

4.1.4 *To list causes that create situations of acceptance.*

Causes which result in situations of acceptance:
- self confidence
- trust in others
- positive acceptance by others and ourselves of what we are, our talents and abilities
- understanding by ourselves and others of our failings, limitations and weaknesses
- acceptance by ourselves and others of our sincere desires, our good will, our good character
- welcome by us for the love that others have for us and the good they wish for us
- esteem for the dignity of a person and confidence in their ability to start over, despite slips, errors and misfortune.

4.1.5 *To list the main consequences of acceptance for a person in perception of self--in his/her way of seeing, judging and thinking.*

Main consequences of acceptance for a person in perception of self, his/her way of seeing, judging and thinking:
- feeling of self-confidence
- feeling of pride and personal worth
- feeling of joy, well-being, personal satisfaction
- taste for living
- development of their personality
- trust in their capacity for work, creativity.

4.1.6 *To list the main consequences of acceptance for a person in his/her work.*

Main consequences of acceptance for a person in his/her work:
- desire to continue projects
- development of abilities, talents and habits
- courage in the face of problems
- hope for future successes
- quality commitment to work
- efficiency at work.

4.1.7 *To list the main consequences of acceptance for a person in his/her human relationships.*

Main consequences of acceptance for a person in his/her human relationships:
- capacity to trust others
- positive contribution to social relations
- positive attitude to others
- ability to recognize worth in others.

4.1.8 *To list the main consequences of acceptance for a person in his/her whole life.*

Main consequences of acceptance for a person in his/her whole life:
- favors a life that is:
  . satisfying
  . happy
  . developed
  . successful.

4.1.9 *To list the major consequence which summarizes the fortunate consequences of acceptance for a person.*

Major consequence for a person of acceptance:

- acceptance is a life-giving factor. It favors a happy and satisfying life from the following points of view:
  - . physical
  - . psychological
  - . emotional
  - . intellectual
  - . familial
  - . social.

Terminal Objective 4.2:

To describe the feelings that can be experienced following words or actions of acceptance. (1.00 Knowledge)

4.2.1 *To recount some of the words of acceptance that have been said to me.*

Examples of words of acceptance said to me:
"you are doing a good job"
"keep on, I know you can do it"
"I recognize your good work in this"
"that's wonderful"
"bravo!"
"you can do even better"
"you catch on fast"
"you really helped me out"
"you're good at this game"
"we can always count on you"
"you're a real friend"
"I really like you"
"you've got spunk!"

4.2.2 *To identify some gestures of acceptance that have been directed at me.*

Examples of gestures of acceptance directed at me:
- asked to help organize a sports event
- invited to a party
- asked my opinion
- gave me responsibilities
- congratulated me
- made an affectionate gesture towards me.

4.2.3 *To write, for myself, how I felt as the result of the words of acceptance said to me and gestures of acceptance directed at me.*

Written and personal expression of feelings resulting from words of acceptance said to me or gestures of acceptance directed at me.

4.2.4 *To express out loud how I felt as the result of the words and gestures of acceptance directed at me.*

Free expression out loud of my feelings as the result of words and gestures of acceptance directed at me.

4.2.5 *To express the feelings a person can feel when saying words of acceptance or performing gestures of acceptance with respect to another person.*

Expression of feelings when saying words of acceptance or making gestures of acceptance directed at someone else:
- personal pride
- joy
- justice
- friendship
- self-confidence
- desire to live
- desire to help other people
- admiration
- humility and truth
- happiness.

Terminal Objective 4.3:

To show that rejection is a factor contributing to death for me and for every person. (2.00 Comprehension)

4.3.1 *To list some situations of rejection in the life of a young person.*

Examples of situations of rejection in the life of a youngster:
- rejection by a group, a parent
- ridiculed because of a handicap
- scorned because of a lack of skill
- set aside because of failure, illness, departure
- jealousy because of success, talent, affection received
- discriminated against because of race, sex, age
- refusal of others to recognize talents, successes, hopes and opportunities.

4.3.2 *To define the word "rejection".*

Meaning of rejection:
opposite of acceptance
- willfully ignore a person's qualities, abilities and good deeds
- be indifferent to someone, not appreciate them fairly
- reduce the merits of a person in our eyes and the eyes of others
- deny the abilities, talents, good feelings and achievements of others
- attribute bad feelings, bad intentions to another.

4.3.3 *To identify situations of rejection in the lives of people of different ages and conditions (openness to the universal).*

Examples of situations of rejection in the lives of people of different ages and conditions:
- a reputation destroyed
- rejected because of lower social status, poverty or lack of culture
- forgotten by relatives because of age, sex, powerlessness
- deprived of advancement in a job because real abilities are overlooked
- unwelcome to someone for whom many favors have been done
- detested by a loved one
- condemned in spite of being innocent
- arrested unfairly by the police
- considered a liar even when telling the truth
- abandoned because of a rivalry
- overlooked because of a less attractive appearance, lack of money or humble background
- considered a scoundrel although someone who does good.

4.3.4 *To list some causes that generate rejection.*

Causes that generate rejection:
- lack of confidence in us by others
- lack of confidence in ourselves

- lack of fair assessment by others or by ourselves of what we are, our talents, our qualities
- unfair exaggeration by others or by ourselves of our faults, failures or limits
- misunderstanding and refusal by others of our love for them and the good we wish for them
- refusal of the love that others have for us and the good they wish for us
- refusal to like ourselves as we are.

4.3.5 *To list the main consequences of rejection for a person in his or her self-perception, that is, in the way a person sees, judges, evaluates him/herself.*

Principal consequences of rejection for a person in his or her self-perception, i.e., in the way a person sees, judges, evaluates him/herself:
- feelings of inferiority
- lack of self-confidence
- feeling of sadness
- feeling of unworthiness
- feeling of guilt
- undermined physical health
- threatened mental health
- self-destructive feelings to the point of suicide.

4.3.6 *To list some of the main consequences of rejection for a person, in his/her work.*

Main consequences of rejection for a person in his/her work:
- lack of enthusiasm
- lack of initiative
- defeatism in the face of efforts to produce, certain of failure in advance
- lack of efficiency
- likely dropping out of school or work
- development of aggressive and violent attitudes.

4.3.7 *To list the main consequences of rejection for a person in his/her human relationships.*

Main consequances of rejection for a person in his/her human relationships:
- tendency to isolate oneself
- become aggressive
- feelings of discontent and vengeance, to the point of violence or murder.

4.3.8 *To list the main consequences of rejection for a person in his/her whole life.*

Main consequences of rejection for a person in his/her whole life:

- unsatisfying life
- greatly diminished life
- failed life
- unhappy life.

4.3.9 *To list the main consequence which summarizes the unhappy consequences of rejection for a person.*

Major consequence that summarizes the unhappy consequences of rejection for a person:

- rejection is a factor of death. It can engender the death of:
  - . feelings
  - . social life
  - . psychological well-being
  - . morale
  - . body.

Terminal Objective 4.4:

To describe the feelings that can be experienced following words or actions of rejection.
(1.00 Knowledge)

4.4.1 *To list some expressions of rejection that have been said to me.*

Examples of words of rejection said to me:
- "you can't do anything right"
- "you never understand anything"
- "dummy"
- "that's none of your business"
- "you just make mistakes"
- "go away and let me do it".

4.4.2 *To list gestures of rejection that have been directed at me.*

Examples of gestures of rejection directed at me:
- be ignored by someone I know
- have a book thrown at me when I ask for it politely
- speak to someone who doesn't listen
- not be invited to go out with my friends
- not be allowed to join an organization.

4.4.3 *To write down for myself my feelings as the result of words of rejection said to me and gestures of rejection directed at me.*

Written expression of my feelings as the result of words and gestures of rejection directed at me.

4.4.4 *To express freely, in my own words, my feelings as the result of words of rejection said to me and gestures of rejection directed at me.*

Free expression of feelings felt as the result of words and gestures of rejection directed at me.

4.4.5 *To express the feelings someone might feel when they say words of rejection or direct gestures of rejection at someone else.*

Feelings a person might have when saying words or directing gestures of rejection at someone else:
- personal embarrassment
- shame
- discontent
- inner discomfort
- injustice
- guilt
- vulgarity
- meanness
- pride
- egoism
- broken friendship

- envy
- jealousy
- fear
- hostility.

Terminal Objective 4.5:

To decide freely to say words or perform actions of acceptance in my relationships with certain people.
(2.2 Willingness to respond)

4.5.1 *To list the people with whom I have the most opportunity to express acceptance, in words or actions, about others.*

People with whom I have the most opportunity to express acceptance, in words or actions, about others.

4.5.2 *To imagine words I could say and gestures I could make about the people listed to show my feelings of acceptance for others.*

Words I could say and gestures I could make about the people listed to show my feelings of acceptance for others.

4.5.3 *To list the best opportunity for me to say these words and perform these gestures.*

The best opportunity for me to say these words and make these gestures.

4.5.4 *To express in writing for myself my decision to show the people listed and others an attitude of acceptance in my dealings with them.*

Express in writing for myself my decision to show the people listed and others an attitude of acceptance in my dealings with them.

Terminal Objective 4.6:

To show that Jesus experienced acceptance and rejection from the people of his time. (2.00 Comprehension)

4.6.1 *To list the events reported in the gospels that show that Jesus was accepted by people of his time.*

Some of the events reported in the gospels that show that Jesus was accepted by the people of his time:

- ...Elizabeth was filled with the Holy Spirit. She gave a loud cry and said, "Of all women you are the most blessed, and blessed is the fruit of your womb. Why should I be honored with a visit from the mother of my Lord?" (Lk. 1:41-43)
  . Elizabeth recognizes that the child Mary is carrying is the Savior, the Son of God

- Simeon blessed them and said to Mary his mother, "You see this child: he is destined for the fall and for the rising of many in Israel, designed to be a sign that is rejected." (Lk. 2:34)
  . Simeon recognizes in Jesus the one who will save Israel

- Jesus passed, and John stared hard at him and said, "Look, there is the lamb of God." (Jn. 1:36)
  . John the Baptist recognizes that Jesus is greater than he and recognizes in Jesus the lamb of God

- "But you," he said, "who do you say I am?" Then Simon Peter spoke up, "You are the Christ," he said, "the Son of the living God." (Mt. 16:15-16)
  . Peter answers without hesitation that Jesus is the Christ

- "Sir," he said, "Do not put yourself to trouble; because I am not worthy to have you under my roof, ...but give the word and let my servant be cured."
  (Lk. 7:6-7)
  . The Roman centurion realizes that Jesus has only to say a word to cure his child
- Mk. 7:37
  . as the result of the cure of a deaf mute, people recognize what Jesus is doing
- Jn. 6:14-15
  . because Jesus has fed them, the people wanted to make him king
- Lk. 4:33-34
  . the impure spirit recognizes that Jesus is the Holy One of God
- Lk. 7:14-17
  . as the result of restoring the son of the widow of Nain to life, people recognize that God, in Jesus, has visited his people
- Jn. 4:19
  . the Samaritan recognizes Jesus as the expected prophet

- Jn. 12:12-13
  - the people acclaim Jesus who enters into Jerusalem and recognize him as king of Israel

- Lk. 23:42
  - the good thief recognizes the Savior King in Jesus.

4.6.2 *To list the events reported in the gospels that show that Jesus was rejected by people of his time (people, religious authorities, civil authorities, disciples).*

Some factors reported in the gospels which show that Jesus was rejected by the people of his time:

- *the people*
  - "Though they had been present when he gave so many signs, they did not believe in him." (Jn. 12:37)
    - despite all the signs, some people do not believe
  - The Jews fetched stones to stone him, so Jesus said to them, "I have done many good works for you to see, works from my Father; for which of these are you stoning me?" (Jn. 10:31-32)
    - they threaten to stone Jesus
  - When they heard this everyone in the synagogue was enraged. They sprang to their feet and hustled him out of the town; and they took him up to the brow of the hill their town was built on, intending to throw him down the cliff, but he slipped through the crowd and walked away. (Lk. 4:28-29)
    - people are furious with Jesus and want his death
  - Mt. 9:34
    - the Pharisees accuse Jesus of working for the devil
  - Mk. 3:22
    - the scribes accuse Jesus of collaborating with Beelzebul
  - Mt. 11:18-19
    - Jesus is accused of being a glutton and a drunkard.

- *religious authorities*
  - He had gone into the Temple and was teaching, when the chief priests and the elders of the people came to him and said, "What authority have you for acting like this? And who gave you this authority?" (Mt. 21:23)
    - the high priests, representing religious authority, do not recognize the authority of Jesus
  - Then the chief priests and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas, and made plans to arrest Jesus by some trick and have him put to death. (Mt. 26:3-4)
    - the religious authorities plot against Jesus to destroy him
  - At these words, one of the guards standing by gave Jesus a slap in the face, saying, "Is that the way to answer the high priest?" Jesus replied, "If there is something wrong in what I said, point it out, but if there is no offense in it, why do you strike me?" (Jn. 18:22-23)
    - Jesus is struck for telling the truth to the High Priest.

- *civil authorities*
  - After they (the Magi) had left, the angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother with you, and escape into Egypt and stay there until I tell you, because Herod intends to search for the child and do away with him." (Mt. 2:13)
    - at the birth of Jesus, in Bethlehem, King Herod, who has the civil authority, wants to destroy this child, who is the king the Jews are waiting for
  - The governor's soldiers took Jesus with them into the Praetorium and collected the whole cohort around him. Then they stripped him and made him wear a scarlet cloak, and having twisted some thorns into a crown they put this on his head and placed a reed in his right hand. To make fun of him they knelt to him saying, "Hail, king of the Jews!" (Mt. 27:27-30)
    - the soldiers mock Jesus, dress him as a king and insult him
  - The soldiers mocked him too, and when they approached to offer him vinegar they said, "If you are the king of the Jews, save yourself." (Lk. 23:36-37)
    - the soldiers laugh at Jesus and his title as king of the Jews.

- *certain apostles*
  - And he said to them, "Why are you so frightened, you men of little faith?" And with that he stood up and rebuked the winds and the sea and all was calm again. (Mt. 8:26)
    - lack of faith by the apostles
  - After hearing it, many of his followers said, "This is intolerable language. How could any one accept it?" Jesus was aware that his followers were complaining about it and said, "Does this upset you...The words I have spoken to you are spirit and they are life. But there are some of you who do not believe... That is why I told you that no one could come to me unless the Father allows him." After this, many of his disciples left him and stopped going with him. (Jn. 6:60-66)
  - Now all this happened to fulfill the prophecies in scripture. Then all the disciples deserted him and ran away. (Mt. 26:56)
    - abandonment by some disciples
  - Lk. 22:56, 62
    - denial by Peter, Peter swears that he doesn't know Jesus
  - Mt. 26:47-48
    - betrayal by Judas, one of the twelve apostles, chosen by Jesus to be his friends and his witnesses.

Terminal Objective 4.7:

To show through the major stages of the trial of Jesus the reasons for sentencing him to death.
(2.00 Comprehension)

4.7.1 *Based on the story of the trial of Jesus according to St. Matthew, to list the important stages in the trial.*

Important stages in the trial of Jesus according to the story of the trial told by St. Matthew:

- Now the traitor had arranged a sign with them. "The one I kiss," he had said, "he is the man. Take him in charge." So he went straight up to Jesus and said, "Greetings, Rabbi," and kissed him. Jesus said to him, "My friend, do what you are here for." Then they came forward, seized Jesus and took him in charge. (Mt. 26:48-50)
  . Jesus is arrested in the garden of Gethsemane
- The men who had arrested Jesus led him off to Caiaphas the high priest. (Mt. 26:57)
- The chief priests and the whole Sanhedrin were looking for evidence against Jesus, however false, on which they might pass the death sentence. But they could not find any, though several lying witnesses came forward. (Mt. 26:59)
- The high priest then stood up and said to him, "Have you no answer to that? What is this evidence these men are bringing against you?" But Jesus was silent. And the high priest said to him, "I put you on oath by the living God to tell us if you are the Christ, the son of God." "The words are your own," answered Jesus. "Moreover, I will tell you that from this time onward you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven." At this the high priest tore his clothes and said, "He has blasphemed... What is your opinion?" They answered, "He deserves to die." (Mt. 26:62-66)
  . Jesus appears before the Sanhedrin, the religious authority
- Jesus then was brought before the governor, and the governor put to him this question, "Are you the king of the Jews?" Jesus replied, "It is you who say it." But when he was accused by the chief priests and the elders he refused to answer at all. Pilate then said to him, "Do you not hear how many charges they have brought against you?" But to the governor's complete amazement, he offered no reply to any of the charges.

  At festival time it was the governor's practice to release a prisoner for the people, anyone they chose. Now there was at that time a notorious prisoner whose name was Barabbas. So when the crowd gathered, Pilate said to them, "Which do you want me to release for you: Barabbas, or Jesus who is called Christ?" ... The chief priests and the elders, however, had persuaded the crowd to demand the release of Barabbas and the execution of Jesus. So when the governor spoke and asked them, "Which of the two do you want me to release for you?" they said, "Barabbas"... Then Pilate saw that he was making no impression, that in fact a riot was imminent. So he took some water, washed his hands in front of the crowd and said, "I am innocent of

this man's blood. It is your concern." And the people to a man, shouted back, "His blood be on us and on our children!" Then he released Barabbas for them. He ordered Jesus to be first scourged and then handed over to be crucified. (Mt. 27:11-26)
. Jesus appears before Pilate, the civil authority, and is condemned
- The governor's soldiers took Jesus with them into the Praetorium and collected the whole cohort around him. Then they stripped him and made him wear a scarlet cloak, and having twisted some thorns into a crown they put this on his head and placed a reed in his right hand. To make fun of him they knelt to him saying, "Hail, king of the Jews!" And they spat on him and took the reed and struck him on the head with it. (Mt. 27:27-30)
  . crowning with thorns, to stress the motive of condemnation
- And when they had finished making fun of him, they took off the cloak and dressed him in his own clothes and led him away to crucify him... When they had reached a place called Golgotha, that is the place of the skull, they gave him wine to drink mixed with gall, which he tasted but refused to drink. When they had finished crucifying him they shared out his clothing by casting lots... Above his head was placed the charge aginst him; it read: "This is Jesus, the King of the Jews." (Mt. 27:31-37)
  . crucifixion of Jesus
- From the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried out in a loud voice, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why have you deserted me?"... But Jesus, again crying out in a loud voice, yielded up his spirit. (Mt. 27:45-50)
  . death of Jesus.

4.7.2 *To list the important stages in the trial of Jesus.*

Important stages in the trail of Jesus:
- arrest in the garden of Gethsemane
- appearance before the Sanhedrin, the religious authority
- appearance before Pilate, the civil authority; death sentence
- crowning with thorns, to stress the condemnation motif
- crucifixion of Jesus
- death of Jesus.

4.7.3 *To explain the meaning of the word "pretext".*

Meaning of the word "pretext":
reason given to hide the true motive for an action.

4.7.4 *To explain the political and religious motives for sentencing Jesus to death.*

Political and religious motives for condemning Jesus to death:
- ..."We found this man inciting our people to revolt, opposing payment of the tribute to Caesar, and claiming to be Christ, a king." (Lk. 23:2)
- ..."He is inflaming the people with his teaching all over Judaea; it has come all the way from Galilee, where he started, down to here."

(Lk. 23:5)

. *political motives*: the high priests use as a pretext with Pilate that Jesus
  . urges the people to revolt,
  . prevents the payment of tribute to Caesar,
  . claims to be Christ the King.

- ...This man said "I have the power to destroy the Temple of God and in three days build it up." (Mt. 26:61)
- And the high priest said to him, "I put you on oath by the living God to tell us if you are the Christ, the Son of God." "The words are your own," answered Jesus... The high priest tore his clothes and said, "He has blasphemed. What need of witnesses have we now? There! You have just heard the blasphemy!" (Mt. 26:63-65)

. *religious motives*: the high priests use as a pretext that Jesus
  . wants to destroy the temple,
  . blasphemes in claiming that he is Christ, son of God.

4.7.5 *Based on the stories of the trial of Jesus according to St. Matthew and St. Luke, to explain the statements by which Pilate shows that he recognizes the innocence of Jesus, in spite of the accusations.*

Statements by Pilate about the innocence of Jesus, according to the stories of the trial of Jesus by St. Matthew and St. Luke:

- For Pilate knew it was out of jealousy that they had handed him over. (Mt. 27:18)
- Now as he was seated in the chair of judgment, his wife sent him a message, "Have nothing to do with that man; I have been upset all day by a dream I had about him." (Mt. 27:19)
- "What harm has he done?" (Mt. 27:23)
- Then Pilate saw that he was making no impression, that in fact a riot was imminent. So he took some water, washed his hands in front of the crowd and said, "I am innocent of this man's blood. It is your concern." (Mt. 27:24)
- "You have brought this man before me," [Pilate] said, "as a political agitator. Now I have gone into the matter myself in your presence and found no case against the man in respect of all the charges you bring against him." (Lk. 23:14)
- "Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death."(Lk. 23:15)
- Pilate was anxious to see Jesus free and addressed them again. (Lk. 23:20)
- And for the third time he spoke to them, "Why? What harm has this man done? I have found no case against him that deserves death..." (Lk. 23:22)

4.7.6 *To explain why the grounds given for condemning Jesus to death are pretexts.*

Reason that the grounds for condemning Jesus to death are pretexts: the grounds given for condemning Jesus are baseless. These reasons hide or camouflage the true reason for the condemnation of Jesus: the hate felt for him by those who organized his death. Hate from ignorance and fear.

Terminal Objective 4.8:

To explain the meaning of Jesus' death for Christians. (2.00 Comprehension)

4.8.1 *To explain the phenomenon of the death of someone.*

Phenomenon of the death of someone:
- death is a universal phenomenon: everyone, no matter what their status, is subject to it;
- physical death is the loss of life for the body, the body is mortal and corruptible;
- the death of a person consists in the separation of his body and his spirit*.

4.8.2 *To state some beliefs concerning the phenomenon of the death of someone.*

Some beliefs about the phenomenon of death:
- death: end of existence;
- death: emptiness, nothingness;
- death: return to the universe, the cosmos;
- death: annihilation of the individuality of the person;
- death: abstract, substanceless, vague state;
- death: passage to another life;
- death: step toward a new life;
- death: something absurd, incomprehensible;
- death: temporary situation for the body, which will be restored, the spirit does not die.

4.8.3 *To find the facts in the story of the death of Jesus as told by St. John that testify to the death of Jesus.*

Facts reported in the Gospel according to St. John that testify to the death of Jesus:
- After Jesus had taken the vinegar he said, "It is accomplished"; and bowing his head he gave up his spirit. (Jn. 19:30)
- One of the soldiers pierced his side with a lance; and immediately there came out blood and water. (Jn. 19:34)
- They took the body of Jesus and wrapped it with the spices in linen cloths, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there. (Jn. 19:40-42)
  . The various facts reported indicate that Jesus was truly dead:
    - Jesus gave up the ghost
    - blood and water came from his pierced side
    - his body was buried.

---

* The spirit as used here means the principle of life of a person or their soul.

4.8.4 *Based on the gospel texts, to explain a first meaning of the death of Jesus for Christians.*

The first meaning of the death of Jesus for Christians:

- But Jesus said: "My food is to do the will of the one who sent me, and to complete his work." (Jn. 4:34)
- "But the world must be brought to know that I love the Father and that I am doing exactly what the Father told me." (Jn. 14:31)
- "Father," he said, "if you are willing, take this cup away from me. Nevertheless, let your will be done, not mine." (Lk. 22:42)
  . For his whole life, Jesus did his Father's will. His death was similar to his life: do his Father's will. Jesus agreed to be faithful until death to the will of his Father, who wanted his Son to share the human condition to the point of rejection, hate and death.

4.8.5 *Based on texts in the New Testament, to explain a second meaning of the death of Jesus for Christians.*

A second meaning of the death of Jesus for Christians:

- "...just as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." (Mt. 20:28)
- A man can have no greater love than to lay down his life for his friends. (Jn. 15:13)
- For God sent his Son into the world not to condemn the world, but so that through him the world might be saved. (Jn. 3:17)
- 1 Tm. 1:15
- Mt. 26:27-28
- Heb. 2:9
  . By his death, Jesus gave the absolute gift of his life to God to save us.

4.8.6 *Based on Bible texts, to explain a third meaning of the death of Jesus for Christians.*

A third meaning of the death of Jesus for Christians:

- And yet ours were the sufferings he bore, ours the sorrows he carried...Yet he was pierced through for our faults, crushed for our sins... through his wounds we are healed. (Is. 53:4-5, cited by Mt. 8:17)
- That evening they brought him many who were possessed by devils. He cast out the spirits with a word and cured all who were sick. This was to fulfill the prophecy of Isaiah: He took our sicknesses away and carried our diseases for us. (Mt. 8:16-17)
- Because he himself has been through temptation he is able to help others who are tempted. (Heb. 2:18)
- 1 P. 2:24
- 2 Co. 1:5
- Mt. 8:17
  . Through his suffering, Jesus bears our suffering, our problems, our anxieties, our bondage, our fears, our selfishness, everything which is evil and everything which is sin. He wanted to free us from them so that we would live happily in friendship with God.

4.8.7 *Based on the Bible texts, to explain a fourth meaning of the death of Jesus for Christians.*

A fourth meaning of the death of Jesus for Christians:
- "Father, I thank you for hearing my prayer. I knew indeed that you always hear me...." (Jn. 11:41-42)
- and when Jesus had cried out in a loud voice, he said, "Father, into your hands I commit my spirit." (Lk. 23:46)
  . Jesus lived his whole life showing absolute confidence in his Father, and he died repeating his faith in his Father.

4.8.8 *To list four important meanings of the death of Jesus for Christians.*

Four major meanings of the death of Jesus for Christians:
- Jesus dies to fulfill the will of his Father, who wanted his Son to share the human condition to the risk of rejection, hate and death.
- By his death, Jesus makes the total gift of his life to God, his Father, to save all men and women
- By his suffering and in his death, Jesus bears our sufferings and our sins, to free us from them.
- By accepting death, Jesus shows his absolute confidence in his Father.

Terminal Objective 4.9:

To state the foundation of Christian faith concerning the resurrection:
. facts
. signs.
(1.00 Knowledge)

4.9.1 *To list some basic notions of the Christian faith about the resurrection of Jesus.*

Some basic notions of the Christian faith about the resurrection of Jesus:

- when Jesus had cried out in a loud voice, he said, "Father, into your hands I commit my spirit." With these words he breathed his last. (Lk. 23:46)
  . Jesus dies, life leaves his body which becomes a corpse.
- "When they came to Jesus, they found he was already dead, and so instead of breaking his legs, one of the soldiers pierced his side with a lance; and immediately there came out blood and water." (Jn. 19:33-34)
  . The soldiers find that Jesus was really dead.
- Then a member of the council arrived, an upright and virtuous man named Joseph. ... This man went to Pilate and asked for the body of Jesus. He then took it down, wrapped it in a shroud and put him in a tomb which was hewn in stone in which no one had yet been laid. (Lk. 23:50-53)
  . The body of Jesus is wrapped in a shroud and placed in the tomb.
- They (the women come from Galilee with Jesus) found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side... "Why look among the dead for someone who is alive? He is not here; he has risen." (Lk. 24:2-6)
  "Look at my hands and feet; yes, it is I indeed. Touch me and see for yourselves; a ghost has no flesh and bones as you can see I have." And as he said this he showed them his hands and feet... he said to them, "Have you anything here to eat?" And they offered him a piece of grilled fish, which he took and ate before their eyes. (Lk. 24:39-42)
  . The body of Jesus did not decay.
- "...it was by the name of Jesus Christ the Nazarene, the one you crucified, whom God raised from the dead...." (Ac. 4:10)
  "...while you killed the prince of life (Jesus). God, however, raised him from the dead, and to that fact we are witnesses." (Ac. 3:15)
  "...You have been buried with him, when you were baptized; and by baptism, too, you have been raised up with him through your belief in the power of God who raised him from the dead." (Col. 2:12)
  . From the fullness of the Spirit of God, gift of the Father, the body of Jesus is restored to life, like those who have fallen asleep in the Spirit.

- After the sabbath, and toward dawn on the first day of the week, Mary of Magdala and the other Mary went to visit the sepulchre. (Mt. 28:1)
  On the first day of the week, at the first sign of dawn, they went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb. (Lk. 24:1-2)
  . The exact moment of the resurrection of Jesus is not known. It took place during the three days following his death: between Good Friday and Easter Sunday. Nor do we know "how" the resurrection occurred. The witnesses saw Jesus dead, then saw him alive. The body of the risen Jesus is the real body of Jesus but this body has been transformed.
- ...the chief priests and the Pharisees went in a body to Pilate and said to him, "Your Excellency, we recall that this impostor said, while he was still alive, 'After three days I shall rise again.'" (Mt. 27:62-63)
  ...the Son of Man was destined to suffer grievously...and to be put to death, and after three days to rise again. (Mk. 8:31)
  "Now we are going up to Jerusalem, and the Son of Man is about to be handed over to the chief priests and the scribes. They will condemn him to death..and after three days he will rise again." (Mk. 10:33-34)
  . Jesus had announced his resurrection.

Summary:

. Jesus dies. His spirit leaves his body which becomes a corpse.
. The body of Jesus is shrouded and placed in the tomb.
. The body of Jesus does not decay.
. From the fullness of the Spirit of God, gift of the Father, the body of Jesus is restored to life, first fruits of those who have fallen asleep in the Spirit.
. The exact moment of the resurrection of Jesus is not known. It took place during the three days following his death: between Good Friday and Easter Sunday. Nor do we know "how" the resurrection occurred. Jesus was seen dead, then seen alive. The body of the risen Jesus is the real body of Jesus but this body has been transformed.

4.9.2 *To list the signs reported in the gospels that show that Jesus is risen.*

Signs reported in the gospels that show that Jesus is risen:
The Shroud of Turin (Jn. 20:2, 4-5, 6-7)
. Since the tomb was found empty, the cloths which may have covered Jesus could be material signs for the disciples of the resurrection of Jesus.

4.9.3 *To read the following Bible testimony that indicates that Jesus is risen:*
Jn. 20:18
Mt. 28:9
Lk. 24:34
Lk. 25:15
Jn. 20:19-20

Jn. 20:26
Jn. 21:1-12
Mt. 28:16-17.

Biblical testimony, signs indicating that Jesus is risen:
- So Mary of Magdala went and told the disciples that she had seen the Lord and that he had said these things to her. (Jn. 20:18)
- And there, coming to meet them, was Jesus. "Greetings," he said. And the women came up to him and, falling down before him, clasped his feet. (Mt. 28:9)
- "...Yes, it is true. The Lord has risen and has appeared to Simon." (Lk. 24:34)
- see also Lk. 24:15, Jn. 20:19-20, 26, 21:1-12, Mt. 28:16-17, 1 Co. 15:6.

4.9.4 *To summarize the message which comes from the Bible testimony about the resurrection of Jesus.*

Summary of the message in the testimony concerning the resurrection of Jesus:

Jesus appeared to different people individually or in groups. All these people testified that Jesus was restored to life, i.e. that he who had been dead was alive.

4.9.5 *To identify, using the following Bible texts, actions by Jesus that are signs that he is risen.*

Actions of Jesus, signs indicating that he had risen:
- And there, coming to meet them, was Jesus. (Mt. 28:9)
- Now as they talked this over, Jesus himself came up and walked by their side. (Lk. 24:15)
- ... but they pressed him to stay with them...So he went in to stay with them. (Lk. 24:29)
- see also Lk. 24:30, 36, 42-43.
  - . Through these various appearances, Jesus was seen to meet people, walk with them, break bread, stay with them and eat fish with them. All these ordinary actions indicated to the disciples that Jesus was indeed alive; he had risen.

4.9.6 *Using the following Bible texts, to find words of the risen Jesus that show that Jesus who died is again living.*

Words of Jesus, signs that indicate that he had risen:

- Jesus said, "Woman, why are you weeping? Who are you looking for?"... Jesus said, "Mary!". (Jn. 20:15-16)
- They were still talking about all this when he himself stood among them and said to them, "Peace be with you!" (Lk. 24:36)
- Lastly, he showed himself to the eleven themselves while they were at table. He reproached them for their incredulity and obstinacy, because they had refused to believe those who had seen him after he had risen. And he said to them, "Go out to the whole world; proclaim

the Good News to all creation. He who believes and is baptized will be saved; he who does not believe will be condemned." (Mk. 16:14-16)

- see also Lk. 24:41, 49; Mt. 28:18-30; Lk. 24:38.
  . When he appeared, Jesus was heard. He spoke to the disciples, he asked about what was making them sad, he wished them peace, he asked for something to eat, he promised them that the Spirit would come, he sent them to their brothers and sisters of all nations to tell them what they had seen, heard and received from him. He left them with the assurance that he was with them forever, until the end of the world. Jesus who was dead was again alive.

4.9.7 *To explain that the risen Jesus has a real body and that he is the same Jesus of Nazareth that was known before his death.*

The risen Jesus had a real body. The risen Jesus was the same Jesus of Nazareth that they knew before his death:

- "Jesus rose bodily. This affirmation, which was not deduced from the narrative of the women's discovery of the empty tomb, specified what was implicit in the resurrection terminology itself, namely that the personal being of Jesus had been transformed in its entirety. The Risen One was *the same* as the Jesus of Nazareth, but a Jesus now fully established in glory. Since the body was the means by which one was present to others and to the universe in general, the risen body of Jesus could not be described in harsh terms such as a 'resuscitated corpse,' but rather had to be regarded, in the words of St. Paul, as a 'spiritual body.' In their own way, the evangelists described the Risen One's new mode of being present through their versions of his appearances. When someone 'touched' his body, it was to adore the presence of the Living One and not to be sure of his corporeal state, a fact which was self-evident. Through his glorified body Jesus was able to be with his disciples no matter what the obstacles. The risen body of Jesus was united with the ecclesial body (called the Church) and the universe, both of which it was the glorious first fruits."*
- They were still talking about all this when he himself stood among them and said to them, "Peace be with you!" In a state of alarm and fright, they thought they were seeing a ghost. But he said, "Why are you so agitated, and why are these doubts rising in your hearts? Look at my hands and feet; yes, it is I indeed. Touch me and see for yourselves; a ghost has no flesh and bones as you can see I have." And as he said this he showed them his hands and feet. Their joy was so great that they still could not believe it, and they stood there dumfounded; so he said to them, "Have you anything here to eat?" And they offered him a piece of grilled fish, which he took and ate before their eyes. (Lk. 24:36-44)

* Xavier-Léon Dufour, *Dictionary of the New Testament*, translated by Terrence Prendergast. Harper & Row. New York, 1980. p. 350.

4.9.8 *To find in the following Bible texts the essential facts of the Christian faith concerning the phenomenon of the resurrection of the dead:*

1st fact: 1 Co. 15:20; Jn. 5:28-29; Ac 24:15; Rm. 8:22-23; 1 Co. 15:22
2nd fact: Jn. 11:24
3rd fact: Rm. 8:11; Mt. 22:31-32; Mt. 8:11
4th fact: 1 Co. 15:42; 1 Co. 15:44; 1 Co. 15:33; Ph. 3:21; Mt. 22:30; 1 Co. 15:52
5th fact: 2 Co. 4:14; Rm. 8:11; 1 Th. 4:14; Jn. 11:21-22.

Essential notions of the Christian faith concerning the resurrection of the dead:

- But Christ has in fact been raised from the dead, the first fruits of all who have fallen asleep. (1 Co. 15:20)
- ...The hour is coming when the dead will leave their graves at the sound of his voice: those who did good will rise again to life and those who did evil to condemnation. (Jn. 5:28-29)
- "...and I hold the same hope in God as they do that there will be a resurrection of good men and bad men alike." (Ac. 24:15)
- see also Rm. 8:22-23; 1 Co. 15:22.
  . The Christian faith tells us that everyone will be resurrected.
- Jn. 11:24
  . The Christian faith tells us that the resurrection of bodies for eternal life with or without God will take place at the end of time.
- He who raised Jesus from the dead will give life to your own mortal bodies. (Rm. 8:11)
- And as for the resurrection of the dead, have you never read what God himself said to you? "I am the God of Abraham, the God of Isaac and the God of Jacob. God is God, not of the dead, but of the living." (Mt. 22:31-32)
- Mt. 8:11
  . The Christian faith tells us that the resurrection is the rejoining of the soul and the body; the individuality of each person will persist.
- It is the same with the resurrection of the dead: the thing that is sown is perishable but what is raised is imperishable. (1 Co. 15:42)
- When it is sown it embodies the soul, when it is raised it embodies the spirit. (1 Co. 15:44)
- the Lord Jesus Christ ... will transfigure these wretched bodies of ours into copies of his glorious body...(Ph. 3:21)
- see also 1 Co. 15:33; Mt. 22:30; 1 Co. 15:52.
  . The Christian faith tells us that the risen body will experience radical changes:
    - it will change from mortal, i.e. material and corruptible form, to immortal, i.e. spiritual and incorruptible;
    - the body will be transfigured;
    - from a miserable body it will become a glorious body.
- Knowing that he who raised the Lord Jesus to life will raise us with Jesus in our turn and put us by his side and you with us. (2 Co. 4:14)
  - ...and if the Spirit of him who raised Jesus from the dead is

living in you, then he who raised Jesus from the dead will give life to your own mortal bodies through his Spirit living in you. (Rm. 8:11)
- see also 1 Th. 4:14; Jn. 11:21-22.
  . The Christian faith tells us that the resurrection is solely the work of God. No one can resurrect himself; only God can do it. It is in the name of the Father that Jesus restored the dead to life and thus shows the fullness of the Spirit within him.

4.9.9 *To summarize the essential information of the Christian faith concerning the resurrection of the dead.*

Summary of essential notions of the Christian faith concerning the resurrection of the dead:
- everyone will be resurrected;
- the resurrection of bodies for an eternal life with or without God will take place at the end of time;
- the resurrection is the rejoining of the soul and the body, the individuality of each person will persist;
- the resurrected body will experience radical transformation:
  . it will change from mortal, i.e. material and corruptible to immortal, i.e. spiritual and incorruptible;
  . the body will be transfigured; the miserable body will become a glorious body;
- the resurrection is solely the work of God. No one can resurrect himself; God alone can do it. It is in the name of the Father that Jesus restored the dead to life.

4.9.10 *To give the essential facts about reincarnation.*

Essential notions about reincarnation:
- Reincarnation:
  . What happens after death? Christians believe in personal resurrection, with and following Jesus. But there is another position widely held and this is the belief in rebirth or reincarnation. At death, human beings enter a second, third or fourth existence... Such beliefs are widespread in the Orient (India, China and Japan) but also occur in the West. What should we think about this?
  For those who believe in reincarnation, the future of a human being successively passes from one existence to another. Each existence is like a period of learning. From one existence to the next, we learn. A process of purification is taking place. If we act well, we pass to a better life. If we act badly, we are punished and must begin a new life at a lower stage. By the law of *karma*, which determines our fate, everyone gets what they deserve. If one child turns out to be a Mozart and another has personality problems, it is because of their previous incarnations. Ultimately, the path of successive reincarnations leads to a state of purity.

  The belief in this cycle of birth, death and rebirth is in contrast to the Christian view of death which is believed to be once, fixed and unique. (Lk. 16:26; Jn. 9:4; 2 Co. 5:10; Ga. 6:10)

Terminal Objective 4.10:

To discern from the consequences of the death-resurrection of Jesus the meaning of this event for Jesus himself, for the people of his time, for mankind, and for the world. (2.00 Comprehension)

4.10.1 *To illustrate the new forms of the presence of the risen Jesus from events in the gospels.*

Gospel events which illustrate the new forms of the presence of the risen Jesus:

- *appearance to Mary of Magdala* (Jn. 20:11-18):
  . She does not recognize him immediately.
  . She recognizes his voice when he calls her by name.
- *appearance to the disciples at Emmaus* (Lk. 24:13-35):
  . Jesus walks with them but they don't recognize him; however, the words of Jesus made their hearts burn.
  . When he broke the bread, they recognized him.
- *appearance to the Apostles:*
  . They were still talking about all this when he stood among them and said to them, "Peace be with you!" In a state of alarm and fright, they thought they were seeing a ghost. But he said, "Why are you so agitated, and why are these doubts rising in your hearts? Look at my hands and feet; yes, it is I indeed. Touch me and see for yourselves; a ghost has no flesh and bones as you can see I have."... He then opened their minds to understand the scriptures, and he said to them, "So you see how it is written that the Christ would suffer and on the third day rise from the dead, and that, in his name, repentance for the forgiveness of sins would be preached to all the nations, beginning from Jerusalem. You are witnesses to this. And now I am sending down to you what the Father has promised. Stay in the city then, until you are clothed with the power from on high."
  (Lk. 24:36-49)
  . Meanwhile the eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them. When they saw him they fell down before him, though some hesitated. Jesus came up and spoke to them. He said, "All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time." (Mt. 28:16-20)
  . In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, "Peace be with you," and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, "Peace be with you. As the Father sent me, so am I sending you." After saying this he breathed on them and said:

"Receive the Holy Spirit. For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained." (Jn. 20:19-23)

. Jesus informs his apostles that he will send them what the Father had promised, i.e. the Spirit that will give them strength from above.
. The risen Jesus assures his apostles an effective presence through his Spirit.

4.10.2 *To summarize the new forms of the presence of the risen Jesus.*

Summary of the new forms of the presence of the risen Jesus:
- The risen Jesus remains present:
  . in his word, which calls, orders, invites, gives peace,
  . in his actions, mainly by the Eucharist (breaking of bread), special sign which renders Jesus present for men of all times,
  . in his Spirit, which clarifies, supports and makes the action of God effective through people and events.

4.10.3 *Using the stories of the appearances, to list the consequences of the presence of the risen Jesus for his contemporaries.*

Consequences of the presence of the risen Jesus for his contemporaries, based on the stories of the appearances:
- ... And the women came up to him and, falling down before him, clasped his feet. (Mt. 28:9)
- Then [the pilgrims from Emmaus] said to each other, "Did not our hearts burn within us as [Jesus] talked to us on the road and explained the scriptures to us?" (Lk. 24:32)
- They were still talking about all this when he himself stood among them and said to them, "Peace be with you!"...And as he said this he showed them his hands and his feet. Their joy was so great that they still could not believe it, and they stood there dumfounded; so he said to them, "Have you anything here to eat?" And they offered him a piece of grilled fish, which he took and ate before their eyes. (Lk. 24:36-41)
- see also Jn. 20:20; 20:28; 21:16; Mk. 16:19-20.
  . The presence of the risen Jesus elicits adoration, a change of heart, joy, amazement, faith, love and commitment in the witnesses of his presence. Those who saw the risen Jesus were transformed, because in the presence of Jesus they felt truly happy. They become the witnesses of the risen Jesus.

4.10.4 *To describe the consequences of the resurrection of Jesus:*
for Jesus himself;
for humanity;
for the universe.

Consequences of the resurrection of Jesus:
A) For Jesus himself:
  - But God raised him high and gave him the name which is above all other names, so that all beings in the heavens, on earth and in

the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father. (Ph 2:9-11)

. God has made Jesus Lord of the universe. He placed in the hands of the risen Jesus the judgment of the living and the dead. It is the acknowledgment of Jesus by the Father. Jesus of Nazareth becomes the Lord of Lords to which everything in heaven, on earth and in hell is subject. That is why when speaking of the risen Jesus we say Jesus the Christ. It is by the resurrection that Jesus of Nazareth becomes Jesus the Christ and Lord of the universe and glory to the Living God.

B) For humanity:

- He is the sacrifice that takes our sins away, and not only ours, but the whole world's. (1 Jn. 2:2)

NOTE: In the Old Testament, on the Great Day of Atonement (see Leviticus, 16) a priest would lay his hands on the head of the scapegoat, sprinkled with the blood of a sacrifice, and confess all the faults of the Israelites.

After having thus placed all the faults of Israel on the head of the goat, the goat was sent to the desert. The goat took all the faults away to the desert. (Lv. 16:20-22) Jesus continued the rite that the goat symbolized. He took on all our sins to carry them away.

- He has made his appearance once and for all, now at the end of the last age, to do away with sin by sacrificing himself. (Heb. 9:26)
- He, on the other hand, has offered one single sacrifice for sins, and then taken his place for ever, at the right hand of God. (Heb. 10:12)
- The spirit you received is not the spirit of slaves bringing fear into your lives again. (Rm. 8:15)
- see also 1 Co. 15:17; 15:14; Rm. 8:17; 8:28; 13:13; 14:19.

. The resurrection of Jesus frees from evil, fear and sin. It is the basis of faith and Christian hope. The resurrection of Jesus advances the person, makes us children of God. Our whole life is focused on the risen Jesus. The resurrection determines our moral actions.

C) For the universe:

- For as the new heavens and the new earth I shall make will endure before me, so will your race and name endure. (Is. 66:22)
- The whole creation is eagerly waiting for God to reveal his sons... the entire creation, as we know, has been groaning in one great act of giving birth. (Rm. 8:19-22)

. The resurrection of Jesus commits the universe to an irreversible process of total transformation. Christians do not wonder if the universe will succeed: they know that it will.

Terminal Objective 4.11:

To discern the significance of the death-resurrection of Jesus concerning the judgment of the living and the dead. (2.00 Comprehension)

4.11.1 *To explain what the judgment is.*

What is the judgment:
- the judgment takes place in the light of God
- the judgment reveals what is in the bottom of our hearts
- the judgment allows each of us to answer to God for our lives
- the judgment allows the discovery of the ultimate consequences of our choices:
  . eternal life in relation with God
  or
  . eternal separation from God
- the judgment assures the perfect acceptance of people for what they are
- the judgement allows the truth to be clear from the triumph of justice and compassion of God in Jesus Christ.

4.11.2 *To situate in time the judgment of God in Jesus Christ concerning the living and the dead.*

Situation in time of the judgment of God in Jesus Christ concerning the living and the dead:
- the judgment began to unfold when the Father sent his Son into the world
- according to our individual attitude toward Christ, the judgment is taking place
- since the advent of Jesus Christ, the judgment is a fact, constantly present in our lives, the last word of which will be said at the end of time
- at the end of time, the already begun judgment will bring into the light of day all that is hidden in the bottom of our hearts.

4.11.3 *To find in the Bible texts the criteria on which judgment has been made until now.*

Criteria on which the judgment has been based until now:
- ...sinners who were under the Law will have that Law to judge them. (Rm. 2:12)
  . those who have known only the law of Moses, the Jews, will be judged by it
- For instance, pagans who never heard of the Law but are led by reason to do what the Law commands...they can point to the substance of the Law engraved on their hearts. (Rm. 2:14-15)
  . those who have known only the law written in conscience, pagans, will be judged by it
- those who have received the Gospel, the Christians, will be judged by the law of freedom;
- those who have received the Gospel will be judged by the law of

compassion;
- Do not judge, and you will not be judged; because the judgments you give are the judgments you will get and the amount you measure out is the amount you will be given. (Mt. 7:1-2)
  . those who have received the Gospel will be judged according to the extent that they have applied it;
- we shall be judged on the love shown to the poor and the small.

4.11.4 *To describe the links between the death-resurrection of Jesus Christ and the judgment.*

Links between the death-resurrection of Jesus Christ and the judgment:
- in Jesus Christ, who died for our sins, God condemns sin and frees us from it;
- God restored Jesus Christ to life from the dead and gave him the judgment of the living and the dead;
- even in judgment, God remains a God of Love, and this love, shown in the risen Jesus Christ, respects:
  . the freedom of choice made during life, concerning God,
  . the consequences of these choices, which are to live with God or without God;
- the judgment at the end of the life of a person places this person in his ultimate choice with respect to the risen Jesus Christ.

4.11.5 *To explain the current effect of the judgment on the daily life of a Christian.*

Current effect of the judgment in the daily life of a Christian:
- the judgment places us before the truth of the love that God has for us and which was revealed to us in Jesus Christ;
- the judgment is an incentive to conversion;
- the judgment recognizes that we are responsible for our own final end;
- the judgment allows us to look at our life each day and to evaluate our attainment of our fundamental option;
- the judgment implies a constant challenge to our actions, words and attitudes toward ourselves, others and God;
- the judgment requires a critical and clear look at ourselves;
- the judgment requires an authentic life;
- the judgment allows a conversion each day, i.e. a chance to get hold of ourselves and turn toward God;
- the judgment constantly confronts us with our fundamental option:
  . by their fruits ye shall know them,
  . as the tree is bent, so will it fall.

Terminal Objective 4.12:

To express my feelings in relation to Jesus Christ, Lord of the universe. (1.3 Directed Attention)

4.12.1 *To explain the meaning of "The risen Jesus is Lord of the universe".*

Meaning of "risen Jesus is Lord of the universe":
- the risen Jesus is the conqueror, the great winner;
- whatever happens, the triumph of Jesus and those who believe in him is assured; believers must come out ahead;
- no power of evil can overcome Jesus Christ;
- Jesus Christ, Lord of the universe, assures our final triumph over evil, death and sin;
- the achievement of the New World, the new Heaven is in the process of coming to pass; the triumph of Jesus, Lord of the universe, takes place in time but he will remain beyond time, eternal;
- to the Lord of the universe belongs the visible and invisible universe, the known and the as-yet unknown universe, the beings created in the past, present and future;
- all grace obtained is a manifestation of the action of the Lord of the universe;
- the risen Jesus, Lord of the universe, is the greatest power, the King of Kings, the Lord of Lords, the Blessed of Blessed, the Alpha and the Omega (the beginning and the end), the judge of the living and the dead;
- the destiny of man and woman, the meaning of history and of the world is victory... thanks to the risen Christ become Lord of the universe to the glory of the Living God.

4.12.2 *To express my admiration for the risen Jesus, Lord of the universe, in a personal prayer.*

Personal expression of admiration for the risen Jesus, Lord of the universe.

4.12.3 *To express the feelings or desires I feel as a believer confronting the reality of "Jesus, Lord of the universe".*

Expression of feelings or desires felt in the fact of "Jesus, Lord of the universe".

Terminal Objective 4.13:

To identify my personal attitudes in relation to the acceptance of Jesus Christ as the Lord of the universe. (2.0 Response)

4.13.1 *To identify the basic conditions to be able to welcome Jesus Christ as Lord of the universe in my life.*

Basic conditions to be able to accept Jesus Christ as Lord of the universe in my life:

- *faith:*
  - . without faith, it is impossible for me to believe in this truth, and therefore impossible to accept it in my life. Human intelligence cannot by its light alone discover this revealed truth.
- *humility:*
  - . to recognize my weaknesses, my sins, my inability to overcome the evil in me by myself;
  - . to recognize the smallness of the tiny grain of sand I am in the universe;
  - . to recognize the other "grains of sand" in the universe;
  - . to recognize how important I am to the Lord of the universe;
  - . to recognize the greatness of the call to me by the Lord of the universe.
- *desire:*
  - . to believe that Jesus Christ is Lord of the universe;
  - . to share in the triumph of the Lord of the universe;
  - . to be a believer in spite of my problems in believing;
  - . to pray for the grace to understand this wonder.
- *patience to accept:*
  - . that my belonging to the Lord of the universe will be gradual;
  - . that not everything will happen when and how I want it to;
  - . to see only a small part of the great triumph that the Lord of the universe will accomplish.
- *prayer:*
  - . to ask the Lord of the universe for humility, desire and patience for the believer;
  - . to thank the Lord of the universe for what he is accomplishing in me, in others and in the cosmos.
- *hope:*
  - . in the coming of the kingdom;
  - . made firm in my commitment to bring about the Kingdom of God.
- *vigilance and struggle:*
  - . to perceive all the obstacles to my faith and the kingdom of Christ;
  - . to fight against any force in or around me that is against the rule of God or seeks to delay its appearance;

. this requires the faithfulness, strength and courage of Jesus, who died and was restored to life and who asks us to do as he did.

4.13.2 *In a personal reflection and using the basic conditions stated in 4.13.1, to see if I feel able to accept Jesus Christ as Lord of the universe in my life.*

Personal reflection based on the basic conditions listed in 4.13.1 to see if I am willing to accept Jesus Christ in my life as Lord of the universe.

Terminal Objective 4.14:

To explain how Jesus' death-resurrection is a "Passover". (2.00 Comprehension)

4.14.1 *To learn the meaning of the word "Easter".*

Meaning of the word "Easter": same root as "east", light, reawakening.

4.14.2 *To learn what Passover is .*

Hebrew Passover (Pesach), passing over, is:

- *event:*
  - . passing over of the angel of the Lord, who struck the homes of the Egyptians and spared the homes of the Hebrews;
  - . passing over from bondage to freedom: leaving Egypt, passing over the Red Sea;
  - . exodus: memorial of leaving Egypt, passing the Red Sea and moving from bondage to freedom;
  - . offering to God:
    - . offering to God the sacrifice of a young lamb. The lamb must be perfect and none of its bones may be broken.

- *bloodshed:*
  - . for the Israelites, blood represents life, over which God alone is master;
  - . during the celebration of the Passover, half the blood of the sacrificed lamb was poured on the altar and the other half on the people;
  - . the blood poured on the altar and on the people signifies that the same life is circulating between God and his people.

- *covenant:*
  - . the blood seals the covenant between God and his people: "This is the blood of the covenant which the Lord has made with you...." Ex. 24:3-8)

- *meal:*
  - . the people eat the flesh of the lamb during a meal;
  - . the paschal meal recalls the covenant with God and the continual presence of God, who watches over his people.

- *thanksgiving:*
  - . recalling the exodus and the miracles that God performed for his people is an opportunity to give thanks to God;
  - . it is a happy festival in the presence of the Lord.

4.14.3 *To learn what the parallel is between the Easter experienced by Jesus in his death-resurrection and Passover.*

Parallels between the Easter experienced by Jesus in his death-resurrection and Passover:

Passover	Easter
event passage from bondage to freedom, release from the yoke of the Egyptians	event passage from death to life: Jesus who died on the cross is restored to life by the Father; release from evil, sin, suffering and death
offering to God a perfect lamb to God	offering to God Jesus, who never sinned, the pure lamb, offers himself to the Father to save us
blood shed the blood of the lamb is poured on the altar and on the people in expiation of sins and for which the same life is flowing between God and his people	blood shed Jesus poured his blood on the cross to save all men and women and to have them live the life of God
covenant the blood of the lamb seals the covenant between God and his people	covenant by his blood and his resurrection, Jesus is the new covenant between God and men
meal the people eat the flesh of the lamb during a solemn meal, called the paschal meal	meal on Holy Thursday, during a paschal meal, Jesus established the Eucharist, giving his body to be eaten and his blood to be drunk in the form of bread and wine... since then, Christians commune during the eucharist meal with the body and blood of Jesus present in the host
thanksgiving happy occasion in the presence of the Lord, opportunity to thank God for the miracles he has performed for his people.	thanksgiving gathering for a festival around Jesus, present among his own, festival organized by Christians to thank God.

Terminal Objective 4.15:

To make a free choice in the rites of passage that I particularly want to live in union with the Passover of Jesus: his death-resurrection. (2.2 Willingness to respond)

4.15.1 *To give some examples that show that human life is "passage".*

Examples that show that human life is made of passages:

- *birth*: passage from life in the womb to life in the world;
- *growth*: passage from childhood to adolescence, from adolescence to adulthood, from adulthood to old age;
- *time*: passage from one hour to the next, one day to the next, one season to the next;
- *movement*: passage from one city to another, one house to another, one neighborhood to another, from the bus to the sidewalk;
- *clothing*: passage from workclothes to dressing up;
- *health*: passage from ill health to good health;
- *studies*: passage from secondary I to secondary II, passage from religious instruction class to another class;
- *work*: passage from school to the workforce;
- *thought*: passage from an idea I had of something, someone, some situation, to another idea;
- *human relationships*: passage from rejection to re-acceptance, passage from unmarried life to married life;
- *attitude*: passage from egoism to generosity, passage from lies to honesty; passage from hate to love;
- *death*: passage from life on earth to eternal life.

4.15.2 *To find passages in my life:*
imposed passages,
induced passages,
selected passages.

Examples of passages in my life:

- *imposed passages* (those I must make because some authority requires it):
  - . from one class to another at the sound of the bell;
  - . pass exams to be promoted;
  - . pass a particular course to be able to take another one;
  - . pass through a difficult training period to be ready for a sports event;
  - . pass at the green light, at an intersection;
  - . use money to buy something.

- *induced passages* (passages caused by events in my life that cause me to):
  - . go from one season to another;
  - . go from one city to another, because my parents move;
  - . go to the hospital, because I am sick;
  - . go to a garage to get gasoline;
  - . go to a grocery store to get food;

  - go through a situation of rejection, where I am rejected by a friend;
  - go through a situation of acceptance, when others recognize one of my talents.

- *selected passages (passages I personally decide to make, without being forced to):*
  - change from one elective to another;
  - spend an evening at one place instead of another;
  - walk down a particular street when taking a walk;
  - go from one lifestyle to another;
  - pass from non-belief to faith.

4.15.3 *To show by examples that a Christian life is made of passages.*

Examples that show that Christian life is made of passages:

- *conversion:*
  - passage from evil to good;
  - passage from life of a sinner to a life of sanctity;
  - passage from hate to love;
  - passage from life without God to a life close to God.

- *change:*
  - passage from human hope to Christian hope;
  - passage from purely human happiness to a happiness founded on the hope of the Kingdom of Jesus Christ;
  - passage from the human dimension to the Gospel motivation in our actions and moral behavior.

- *liberation:*
  - passage from bondage to evil and sin to the freedom of the children of God;
  - passage from death to life in Jesus Christ.

- *victory:*
  - passage from hate in human dealings to reconciliation and forgiveness;
  - passage from discouragement in suffering and testing to confidence in a helping God who will help us to overcome our difficulties.

4.15.4 *To show by examples that suffering is a reality present in all passages.*

Examples that show that suffering is a reality present in all passages:
- birth occurs through the suffering of the mother who gives birth to her child;
- studying for a test means that I miss going out or I miss a TV program I was very interested in;
- taking a test worries me; I am afraid of failing;
- growing physically means changes in my body that are difficult to get used to and that I don't always like;
- going to a new school means leaving my old friends and neighbors I

like very much and meeting people I don't know;
- becoming a good sports person means that I have to spend a lot of time training and give up a lot of my free time, that I endure pain and must face the fact that I cannot always be first or best;
- experiencing a difficult family or economic situation before moving to a more stable, better situation.

4.15.5 *To explain what it means to "experience situations of passage" like Jesus.*

What does it mean to"experience situations of passage like Jesus?

- *experience them with the assurance that God the Father, whose child I am, loves me and is with me:*
  - . I pray to God with confidence, whatever situation of passage I experience;
  - . I remain convinced that God is acting for my benefit, during situations of passage, even if I don't understand how;
  - . I persevere, despite the constant suffering present in any passage, assured of the presence of God at my side;
  - . I remain patient in situations of passage because God is waiting with me.
- *experience them with real and daily commitment:*
  - . be moved and suffer in the presence of evil that these situations of passage show me;
  - . work with what I have available to correct the situation of evil and suffering present in this passage;
  - . try to be an artisan of peace, someone who hungers for justice, gentle, non-violent, a revolutionary for love, in all situations of passage;
  - . struggle in joy and love, convinced that the situations of passage lead me from death to life.

4.15.6 *To explain what it means to "experience the final passage", that is death, like Jesus.*

What does it mean to "experience the final passage", death, like Jesus?

- accept death, even in absurd circumstances, as the ultimate expression of faithfulness to the will of the Father who loves me;
- accept by death to make a complete gift to God of my life, in union with the death and gift of Jesus, for the expiation of sins and a way of sharing in the salvation of the world;
- accept my death with Jesus in the hope of being ultimately freed of all suffering;
- accept my death by trusting in the Father who is waiting for me, like a well-loved child, to have me share in his happiness.

4.15.7 *To identify situations of passage in my life that I would especially like to live like Jesus.*

Identify situations of passage in my life that I would especially like to experience like Jesus:
(personal work by the student).

4.15.8 *To share with a student in my group what I intend to do to live my situations of "passage" like Jesus.*

Share what I intend to do to live my situations of passage like Jesus:
(share with another student in the class).

Terminal Objective 4.16:

To identify signs that indicate that I live, and that all Christians live, the Passover of Jesus within the Church. (1.00 Knowledge)

4.16.1 *To explain how the Church experiences the Easter of Jesus.*

How the Church experiences the Easter of Jesus:

- through all believers who experience their situations of passage like Jesus;
- through all the sacraments:
  . *baptism*: passage from the death of sin to the life of grace;
  . *penance*: passage from sin, isolation, life of friendship with brothers and sisters and with God;
  . *eucharist*: commemoration for the Christian community of the passage from death to resurrection of Jesus Christ;
  . *confirmation:* passage, by the gift of the Spirit, to a greater commitment in Christian life and within the human community;
  . *marriage:* passags from unmarried life to a commitment to life together in love and thus testify to the love of God among your brothers and sisters;
  . *holy orders*: passage to a commitment which consecrates the person to the gathering and serving of his brothers and sisters in Christ's name;
  . *blessing of the sick*: prayers by the community gathered around the priest to help a brother or sister to pass through a difficult state of health;
  . through the announcement of the Word of God;
  . through the community of believers working for the establishment of the Kingdom of God;
  . through the liturgy, i.e. the service of God;
  . through the missionary and charitable works of the Church.

4.16.2 *To explain how I already live the Easter of Jesus in the Church.*

Examples that show how I already live in the Church the Easter of Jesus:
- I believe in Jesus and share this faith with other Christians;
- I have been baptized;
- I share in the Eucharist in my parish communion;
- I am confirmed;
- I live the law of love;
- my actions and my way of living testify to my faith in Jesus Christ;
- I often turn to God in prayer;
- I try to be just to all those I meet;
- I read and meditate on the Word of God;
- I participate in celebrations of the Word at school, with friends or in the parish;
- I try to have peace and understanding among my friends;
- I work on a concrete project for the betterment of my school, my neighborhood or my parish;
- I tell others, when the occasion arises, what Jesus does in my life;

- I am part of a prayer group;
- I try to convert myself to the Lord each day;
- I live in the action of grace for what the Lord does for me.

4.16.3 *To express to the risen Jesus my joy for all the opportunities I have to be in communion with his Easter, in the Church.*

Expression to the risen Jesus of my joy for all the occasions I have in the Church to be in communion with his Easter.
(written, oral or artistic expression)

4.16.4 *To find actions of Christians living the experience of the Easter of Jesus in the Church.*

Examples of actions by Christians living the Easter of Jesus in the Church:

- *groups assemble in the name of Jesus:*
  . eucharistic gatherings;
  . welcome of a new Christian by the community, by baptism;
  . Christians gathered to pray;
  . evangelization movement to find those seeking Jesus;
  . pastoral group which organizes living and spoken celebrations.

- *groups of believers who organize community services:*
  . opening of homes for those who have problems (drug addicts, alcoholics, unmarried mothers, ex-convicts);
  . groups and individuals who visit sick people, the elderly, prisoners;
  . groups which denounce social injustices because of their faith;
  . groups and individuals that take the time to listen to their brothers and sisters who are in difficulty;
  . groups or individuals who share their money with those who are less well off.

- *groups or individuals that devote their lives to Jesus, living and present in their brothers and sisters:*
  . communities of religious;
  . parish communities;
  . Pope's visits, on behalf of all Christians, for unity and peace in the world;
  . people in orders who pray to God continually for their brothers and sisters;
  . Christian families who work to maintain peace and love around them;
  . pastors who announce Jesus to their brothers and sisters;
  . missionaries who work to improve living conditions of those to whom they bring the Good News of Jesus Christ.

4.16.5 *To personally select an action to perform that shows my desire to better live the Easter of Jesus in the Church.*

Personal action which shows my desire to better live the Easter of Jesus in the Church.
(personal expression by the pupil)

ANNOTATED BIBLIOGRAPHY

ANNOTATED BIBLIOGRAPHY*

Brown, Raymond E.
New Testament Essays
New York, Doubleday Image Book, 1968, 351 p.
BS 2395-B76N 1968 (Université de Sherbrooke)

biblical research, ecumenism, theology, gospels, secondary two, synoptic gospels, religious instruction, new testament, church, fourth gospel

Articles published between 1958-1968. Part one deals with the motivation and orientation of modern biblical research, which for Catholics had its origins in Pope Pius XII's encyclical *Divino afflante Spiritu* (1943). Why a scientific approach to the Bible? How to explore the ecumenical possibilities of the biblical advance? Unity and diversity of concepts of "The Church" in the New Testament.

Particular application of modern biblical technique to the fourth gospel. Five essays dealing with such topics as: mainstays of Christian life late in the first century, connection of sacraments to what Jesus had done, symbolism to show the effects of sacraments. One essay on the Incarnation. Two essays dealing with the background of the tradition found in the fourth gospel. Was the pattern of speech characteristic used in the fourth gospel characteristic of Jesus? Input from the Dead Sea scrolls. Essay on John the Baptist: signs of continuity and theological development. Section 2 deals with the relation between the fourth gospel and the synoptic gospel. The final section treats important passages in the synoptic gospel, the Lord's Prayer, authenticity of the parables, and the Beatitudes according to Luke.

This book will help a teacher of secondary two Catholic religious and moral instruction to build up basic skills in New Testament criticism.

O'Collins, Gerald
What are they saying about Jesus?
Ramsey, N.J., Paulist, 1983 (Revised edition)
BT 198 Q26 1983 (Université de Montréal)

christology, secondary two, new testament, theology, soteriology, resurrection, literature, biblical research, secondary religious instruction

The revised and updated work starts by discussing Classical Christology Under Fire: such questions as Christology from above which remains incarnation-centered run into philosophical problems... separates the Person of Jesus from his work. Chapters 2 and 3 focus on the characteristics of recent views, sampling reflections on the redemptive work of Jesus Christ. Chapter 4 takes up in detail the Christologies of three contemporary authors: Mackey, Sobrino, and Schillebeeckx. Chapter 5 singles out and discusses some major themes to be found in Select Questions on Christology written by the members of the International Theological Commission, established in 1969. Members serve for 5 years. This document was published in 1980. The final chapter argues that popular writers may express more vividly something obscured at times by the scholars -- the religious appeal of Jesus.

---

* see also General Bibliography in The Secondary School Curriculum, Catholic Religious Instruction, Secondary Two (32-3104A).

Kasper, Walter
An Introduction to Christian Faith
Ramsey, N.J., Paulist Press, 1980, 210 p. (First pub. in German, 1972)
BT 80 K3814 (Université de Montréal)

faith, theology, secondary three, resurrection, biblical faith, prayer, salvation, church

Kasper offers this book as an introduction to essential questions of systematic theology in ten chapters.

Chapter One: The Situation of Faith
When viewing our situation in the larger context of spiritual, social and theological history, Kasper describes the present as a period of a second Enlightenment: a time when idealistic faith in universal rationality and in universally persuasive ideas has disappeared.
Chapter Two: The Vocation of Faith
Deals with the relevance of natural theology, the question of meaning as the question of God and the God-question today... especially focusing on hope. "What the Bible and the Christian tradition call 'God' shows itself to be an offer and a calling to human hope" (34).
Chapter Three: Jesus Christ, the Witness to Faith
The discovery of A. Schweitzer and J. Weiss that eschatology was at the heart of the message of Jesus is now not accepted. In addition, the quest for the historical Jesus failed. There is a new quest for the historical Jesus which expresses the priority of Christ over the Church. What is the content of the Jesus message of the Kingdom of God? It calls for conversion. What are the signs of the coming of the Kingdom? Who was Jesus of Nazareth? The Christological titles -- son of God, son of Man, Messiah, Prophet, servant of God -- go back to the early Church.
Chapter Four: The Truth of Faith
This chapter discusses Easter as the ground of faith, the traditional ways of justifying faith and giving an account of faith today.
Chapter Five: The Act of Faith
The truth of faith is experienced in the act of faith, the "fundamental act on which the whole of our human existence is based and within which the meaning of the whole of reality is revealed to us" (78). The chapter then focuses on Christian faith, i.e., biblical faith and the articulation of faith in prayer.
Chapter Six: The Content of Faith
How did the Second Vatican Council discuss the difference between the quantitative and the qualitative understandings of the content of faith? How does the history of dogma develop yet in no sense break in continuity? Faith tells the good news of God's rule as the salvation of mankind.

Chapter Seven: Faith and Salvation
Salvation concerns "the holiness and wholeness of a human being in and with his word" (117). The message of salvation is full of social relevance. Faith makes us well.

Chapter Eight: The Ecclesiality of Faith
Discusses the Church as institution and event. The Constitution on the Church suggests three criteria for preserving the faith today. This leads Kasper to propose a concept of orthodoxy based on dialogue.

Chapter Nine: The Historical Nature of Faith
"This historical attitude of recent centuries... need not be seen just as a threat; it must primarily be regarded as a *kairos* for the Church" (166). What does infallibility mean?

Chapter Ten: The Future of Faith
"Christianity as the religion of the absolute future is the crisis of human *hubris*"(188). "Whoever believes that in Jesus Christ hope has been revealed for us and for all mankind, and whoever ventures on that basis to become in real terms a figure of hope for others, is a Christian" (195).

This book is heavy reading. Nonetheless, it forms the basis for study of the nature and problems of Christian faith in the modern world. It serves well as a foundational text for teachers called to teach the new program in secondary three, whose theme is the spiritual experience of faith for adolescents in search of their identity.

Perkins, Pheme
Reading the New Testament. An Introduction
Ramsey, N.J. Paulist, 1978, 342 p.
BS 23303 P45 (University of Manitoba)

bible, new testament, gospels, secondary two, secondary three, paul, acts, audio-visual, biblical research

Introduction (Part I):
The New Testament is identified and the world of Jesus is discussed in the introduction.

Part II:
The Messiah, Jesus, focuses on the life of Jesus, his preaching and the risen Christ, beginnings of Christology.

Part III:
Covers Paul, missionary to the Gentiles.

Part IV:
Focuses on each of the four gospels dealing with what is a gospel? Redaction criticism, literary structure, major themes and the author's picture of Jesus.

Part V:
Deals with Christianity at the end of the century: Acts, Hebrews, Revelation.

Each part is followed by discussion questions. The book provides a selected bibliography and mediography for each chapter.

This resource is relevant to work being done in secondary two and three Catholic religious and moral instruction.

Carter, Robert E.
Dimensions of Moral Education
Toronto, University of Toronto, 1984, 242 p.

moral education, ethics, philosophy, values, existentialism

Carter attempts to reconstruct the history of educational theory and practice. The first chapter expands on a philosophical approach in education. Chapter two specifies the approach by a critical discussion of ethics and moral education, with detailed reference to the work of Kohlberg. The third chapter "concentrates on factors considered within the existentialist tradition which may prove illuminating in the 'myopic' educational philosophy here presented" (107). Chapter four examines values and chapter five "the sensitization of the person to values and the integration of the person as a harmony of intellect, feeling and will" (11).

O'Collins, Gerald
Interpreting Jesus
Ramsey, N.J. Paulist (2nd title in series Introducing Catholic Theology) BT 202 017 1983 (Université Laval)

christology, new testament, secondary two, secondary three, theology, death-resurrection, resurrection, Jesus Christ, gospels, biblical research, religious education

This volume is "an attempt to provide a textbook in Christology for a wide range of English-speaking students in departments of religious studies, theological faculties and seminaries" (Preface, ix).

Chapter 1: Preliminaries
Reasons for studying Christology: generally to clarify and express just what it is Christians believe about Jesus Christ. More personally, "by confessing him as son of God is in effect to state who we think we are... entails committing ourselves about our own personal identity (Who do I say that I am?)" (2,3). Christology moves us beyond the inner life of the Church to Christian dialogue with various world religions and ideologies.

The sources of Christology: the interplay between revelation, tradition and scripture. This textbook also takes into account the whole history of Christology from the New Testament period through the early Church and Middle Ages to present issues. The author, as theologian, differs his book from that of historians and philosophers. Accent in this book is on Christ's death and resurrection as the central mystery around which everything takes shape.

Chapter 2: The Ministry of Jesus

How relevant in principle are questions about the history of Jesus? Form criticism and redaction criticism. Criteria of authenticity which can guide our judgment that a particular saying or action reported by the gospels does have its basis in the actual history of Jesus' ministry. What is the story of Jesus? How did he name himself: servant of the Lord, the son of man, Messiah?

Chapter 3: The Death of Jesus

What hostile forces interacted to bring about the crucifixion? Did Jesus in fact anticipate and accept his violent death? When did he start doing so? Did he trust that his death would be followed (quickly) by divine vindication? Did he see his death (and resurrection) as positively bringing salvation to others? Did he understand the beneficiaries of his suffering and death to extend beyond his own nation and to include everyone? The chapter concludes on some early Christian interpretations of the death of Jesus, the Trinity and Calvary.

Chapter 4: The Resurrection of Jesus

The first Christians identified and worshipped their God as a God of resurrection. What does this claim mean? How did the disciples come to know that Jesus was gloriously alive? What led them to accept and proclaim his resurrection?

Chapter 5: Jesus the World's Redeemer

How does the resurrection (with the crucifixion) effectively communicate redemption? What is it about the human condition which calls for salvation effected by Christ: "deliverance from the power of evil and sin, an atonement for sin's contamination and loving reconciliation from sin's isolation" (160)?

Chapter 6: The Son of God

"The purpose of this chapter is to describe and clarify orthodox Christian belief about humanity and divinity existing together in the one person of Jesus Christ" (171).

Chapter 7: Christ beyond Christianity

What of those beyond the reach of Christianity and influence of the Church?

Chapters in this textbook are followed by notes, questions for discussion and suggestions for additional reading. Teachers of secondary two and three Catholic religious and moral instruction will find this teacher-textbook very helpful.

Fitzmyer, Joseph A.
A Christological Cathechism New Testament Answers
Ramsey, N.J., Paulist, 1982, 160 p.
Main BS 2415 F5 (University of New Brunswick)

biblical research, biblical criticism, gospels, jesus of nazareth, new testament, religious instruction, secondary, secondary two, questions, vatican council II

Fitzmyer, Aramaic scholar and an editor of the Jerome Biblical Commentary, gives 20 succinct and well-worked out answers to the major questions asked about the person of Jesus in the New Testament. Also included are a revised translation of the Instruction of the Biblical Commission issued in 1964 on the historical truth of the gospels, as well as Fitzmyer's commentary and the significant paragraph 19 of *Dei Verbum*, the apostolic constitution on Divine Revelation from Vatican Council II.

The twenty questions are:

1. Do the gospel stories present an accurate factual account of the teaching and the deeds of Jesus of Nazareth?
2. How much, in fact, can we claim to know about the Historical Jesus?
3. Is not such an approach to the Historical Jesus and to the canonical gospels tantamount to an implicit reduction in Christian faith and contrary to a centuries-long tradition of gospel-interpretation?
4. What themes in the gospels are accepted as representing the teachings of Jesus himself?
5. What did Jesus teach about the Kingdom of God?
6. How do contemporary New Testament interpreters understand Jesus' sayings and parables or the Sermon on the Mount?
7. How do contemporary New Testament interpreters understand the miracle stories?
8. How are the gospel accounts of Jesus' baptism to be understood?
9. How do modern interpreters of the New Testament understand Jesus' words to Peter at Caesarea Philippi?
10. How are Jesus' words and actions at the Last Supper to be understood?
11. Who was responsible for the death of Jesus?
12. Are there different interpretations of Jesus as the Christ (or different christologies) in the New Testament?
13. Does the story of the Virgin Birth record simple historical fact or are there other possible ways of understanding it?
14. How are we to understand the reference to the brothers and sisters of Jesus in the New Testament?
15. How do contemporary New Testament interpreters deal with the resurrection of Jesus?
16. What do contemporary New Testament interpreters say of the Ascension?
17. Did Jesus clearly claim to be God?
18. What is to be said of the titles, Messiah or Christ, Son of Man, Son of God, Lord, etc.?
19. After the resurrection was Jesus proclaimed unambiguously from the start as Son of God, equal to the Father?
20. How does contemporary New Testament scholarship understand the claim that Jesus of Nazareth was the redeemer of the world?

For a teacher of the Catholic Religious and Moral Instruction course in secondary two, this volume sets forth the basic New Testament data.

Ministère
de l'Éducation